



# A STUDY OF CHANGING SOCIAL ATTITUDES OF A. M. U. GIRLS STUDYING IN UNDER-GRADUATE CLASS

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By  
MAYA SHARMA  
Reg. No. P. 73 SOM 52

UNDER THE SUPERVISION OF  
Mrs. Meera Rani Mathur

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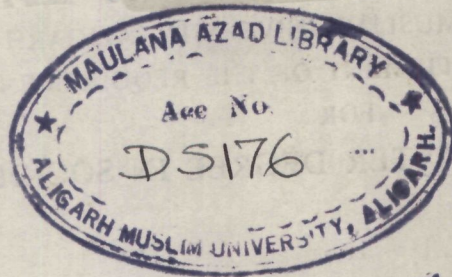
Department of Sociology  
ALIGARH MUSLIM UNIVERSITY  
ALIGARH-U. P.

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## A C K N O W L E D G E M E N T

I am deeply grateful to my supervisor Mrs. Meera Rani Mathur for her able advice and ready encouragement at all times.


My thanks are also to the students who readily cooperated with me in carrying out this project report. Without their help and co-operation this present study would not have been conducted.

I thank them all.

MAYA SHARMA

P. 75 SOM 52

This project work, of Miss Maya Sharma  
( P. 75 SQM 52 ) has <sup>been</sup> done under my supervision.

A handwritten signature in black ink, appearing to read 'Meera Rani Mathur', with a stylized flourish at the end.

( Mrs. Meera Rani Mathur )  
Supervisor

## C O N T E N T S

### CHAPTER - I

#### INTRODUCTION : -

- i) Social Change and attitude change.
- ii ) Importance of the study.
- iii) Plan of the study.
- iv) Description of the sample.
- v) Hypothesis.
- vi) Methodology
- vii) Description of Institutions.

### CHAPTER - II

Presentation of the data and analysis.

### CHAPTER - III

Findings and conclusions.

### CHAPTER - IV

Bibliography

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## INTRODUCTION

Society is a dynamic phenomenon. It abhors inertia. Change is its essence. It has never been static, else it would have ceased to exist. But the pace and direction of change always varies from time to time. Today's World, is comparatively a rapidly changing world and the change has been in all directions. New horizons have appeared before our vision and new spheres of activity have evolved for human beings. The change has been in both the material and non-material spheres of human life. The changed material, social, political, economic and religious activities and changed attitudes and values of people are the cause and effect of one another. In the changed material non-material situation, a change occurs in the outlook of human beings because he needs to maintain his mental balance by means of tension reduction. He must continually adjust himself to meet the changes and challenges of changing times and changing world. Change is the very life of beings, without which life would be static and anything that is static perishes.

Advance in science and technology, mass media and fast moving means of transportation and communication, education can be helpful in changing attitudes and values. Old monolithic social structure retards, social and economic progress. And India has committed herself to planned social and economic

change and then has become a source for many other related changes. Industrialism being one of the fostering variables. It is the instrument to move the society from one extreme to the other, from static, acquired-status ridden, tradition bound primary group-oriented particularistic and fatalistic society to one that is rapidly changing, achieved-status-dominated, progressive, secondary-group-oriented, universalistic, and aspiring.

Now a days any change in society is essentially a modernization. In traditional society as in our country, the value system tends to be "perspective that means a system is characterized by the comprehensiveness and specificity of its value commitment and lack of flexibility. When such a society faces the modernization it must make major changes in institutional structure. In fact modernization is the consequence of industrialization, westernization and urbanization.

Socially remarkable changes have been the emancipation of women kind- its emergence from the exclusive seclusion of the home into the activities of the world. India, in the last five decade or so, has experinced the vital changes in almost every aspect of her life.

This emancipation has been a product of, and an instrument in the changes in their lives. thair role, status

life patterns and these in turn affected their views, and social activities. And such social revolution, affects not only the family structure and relationships but also penetrates others micro social structures such as attitude towards caste, and other fields of social activity educational, economical, political and social.

Hindu society has very rigid caste system. Even then there have been movements, a low caste in a generation or two achieved a high position in the hierarchy by adopting 'vegetarianism' and 'teetolism' together with rituals and pantheons. In short low caste tried to adopt the customs, rites and beliefs of the Brahmans. This process is described by M.N.Srinivas as 'Sanskritization'.

The condition of women have changed, they are now emerging out the homes and are engaged in outside jobs too.

The religious believes are changing, there remain no problem for the accomodation and food at the capital and religious centres of India.

Attitude - The psychologists notes that " individuals act often in terms of a 'point of view', that they have an outlook or perspective towards the problem facing them. Attitudes are acquired, learned and established tendencies to react towards or against something.



Attitude toward an object or person is "a state of readiness to think or feel about and to act towards that object or person in a certain way."

In brief attitude is a predisposition to experience, to be motivated by, and to act towards, a class of objects in a predictable manner". Attitudes are not actions but rather tendencies to act. Attitudes can be changed and they do change.

The Importance of the Study - A study of changing attitudes towards such fundamental and important issues as Marriage, family caste, education is very significant for finding out the changing social behaviour of femal students of under-graduate level. As the students are found in bulk and relate to various strata of life, it was felt to take them for this study. Then views shall prove helpful in understanding the ideas of people related to various strata. How far the people different strata are socially changed in their attitudes, this study can easily reveal.

Plan of the Study - The main focus of the study is to find out whether there is any relationship between social background of the students in acceptance of change as reflected in their attitudes regarding the areas of marriage, divorce, family, education and general norms of modernity. In social background

the socioeconomic status of the respondents, rural urban background and religion have been taken into consideration. This study is mainly focussed on getting objective information about the social attitudes of the female students of A.M. U. studying in undergraduate classes. Following variables are thought to be relevant to study-

1. Rural urban area.
2. Religion (Hindu and Muslim)
3. Father's occupation
4. Economic class

By rural and urban we mean that students father whether to resides in rural area or urban area. Since all the students of the sample are residing in bording house ~~near by the rural area~~

Father's occupation was categorized in four categories as follows - Agriculturists and Businessmen and Administratives and Technicals. As these different occupations affects the attitude of the persons.

To determine the factor of class I have taken the criteria of father's in monthly income. It has been decided on the basis of some other well known studies taking the variable of class. A.K. Singh has taken them as falling into different economic classes. The income of these occupations in terms of rupees can therefore be taken as a measure to

determine the class. Following this I have divided the class into four categories - upper, upper middle, middle and lower considering the monthly income:

Lowerclass students with a parental income of below 500/- is taken, in middle 500-1000, in upper middle-1000-2000 and in upper above it.

Limitations of the Study - As is evident that there are so many problems in any direct interview method, a number of those were also faced by me. Most of the students showed hesitation in giving their opinion regarding the statement. And few students ignored in giving their personal opinion, particularly on the matter of marriage some of them became irritative. And I found that most of the question were answers without grasping their full significance.

Description of the sample - A sample of 50 students of the women's college of A.M.U. have been taken for this study. The students have been grouped on the basis of our hypothesis. The students under study are residing in bording house of A.M.U.

The sample consists of mainly two religious group-Hindu and Muslims. Hindus are approximately 28% & Muslims are 72%. Muslims are in majority in this sample. Students belong to all the faculties and classes from Ist Year to IIIrd year degree course.

Secondly in our sample we took students, their fathers residing in rural or urban area. The percentage of urban students is higher than rurals. Rural students are 24% and urban students are 76%. The sample also includes parental occupation of the students. And this is categorized into four Agriculturists, Businessman and Administratives and technicals. Agriculturists are 12%, Businessmen 32% and administratives and technicals are 38% and 18% respectively. Administrative includes teachers lawyers, Technicals include doctors engineers etc.

Finally the sample consists of economic class. Parental income of the students has considered here to determine the economic class of the students and categorised into four.

Lower class - below 500, middle class 500 to 1000 and upper middle class 1000-2000 and upper class is above 2000% monthly income. In my sample no one has parental income of above 2000. So I took only three classes- lower, middle and upper middle and there percentage is respectively -20%, 50% 30%.

Hypothesis - The following hypothesis have been formulated to test them in light of the data gathered through structured questionnaire.

1. The younger generation is radically changing in their attitudes.
2. There is an attitudinal difference between students coming from rural and urban areas.

3. The students belonging to urban areas show a changing trend towards modernity.
4. Students belonging to different religions (Hindu and Muslim) also exhibit attitudinal difference towards social institutions with reference to the degree of modernity.
5. Students belonging to different economic class exhibit difference in attitudes towards the social institutions.
6. The parental occupation of students belonging to agricultural and business pursuits show a difference in attitudes in comparison with those belonging to administrative and technical services.

Methodology - The purpose of our study is to find out the "changing attitudes of the female students of A.M.U. studying in undergraduate classes," towards different social issues- marriage, caste, family, education and general norms of modernity.

For this purpose interview schedule technique was adopted. Sample here is selected from the Women's College of A.M.U. Sampling was ad-hoc. A list of questions was prepared and the questions were closed ended so the respondents could easily answer the questions by tick marks. Only which they think to be appropriate, without being any difficulty.

Tools of data collection- For this present study interview schedule is adopted as an instrument of collecting data which mainly had items with fixed answer categories. Most of the items with a Likert-type five point choice of responses having categories of strongly agree, agree uncertain, strongly disagree and disagree for measuring attitudes. This was done to determine the direction of attitudes favourable or unfavourable as well as to determine the degree of that direction.



### Description of the Institutions

Let us first examine the traditional Indian Institutions and values in the Sociological sense before we discuss the relevant questions and analyses the views of students on these institutions.

Marriage - Marriage is one of the deepest and most complex involvements of human relationships. It is a cornerstone of society and a very necessary part of the social system. There are various institutionalized rituals and belief patterns that are attached to the system of marriage. Radhakrishnan writes, "Marriage is not a mere conviction but an implicit condition of human society .... It is an adjustment between the biological purposes of nature and the sociological purposes of man."

Marriage, as Milton pointed out, "is not mere carnal coition but a human society," and although rooted in sex attraction and cemented by a physical act, it develops supremely valuable assets which outlive the decline of those more predominantly associated with coitus. Marriage is not less an art than life, and for those possessing the affection, for bearing and determination necessary to make it a success, it is the most richly rewarding relationship in life.

Regarding the origin of the institution of marriage Radhakrishnan writes, "Primitive marriage was based on the subjugation of woman, and its durability rested on the economic necessity, not evanescent passion ..... With the development of more settled life, and the accumulation of possessions, the desire to perpetuate onwership through legitimate heirs gave additional support to the institution of marriage".

But there is controversy regarding the origin of the marriage. Todd has disputed universality of the group marriage in the begining of human history.

Whatever might have been the original form of marriage, now, at least in theory, the prevalent form is generally monogamy.

Ghurye Writes, 'Marriage was and is considered a ceremonial gift of the bride by her father or other relatives to the bride groom, in order that both may togather fulfil three of the standard four purposes of human existence.

In Hindu literature the institution is considered sacred and is also a social institution. Marriage was considered primarily a complex of obligations, religious and moral on the one hand and social and economic on the other.

According to Hindu philosophy marriage is a union of two souls not of two bodies and it could be broken only by death. It is a religious bond.

Radhakrishnan says that it aims at the individuals' biological, emotional, social and spiritual fulfilment and development through union with a person of the opposite sex and through a relationship which neither could achieve in isolation.

Marriage has always had such an abiding effect on the lives of men & women that the approach and attitude towards this institution can easily serve as an index of the present as well as the future trends in marriage and marital relationships in a particular society.

From the above concepts and definitions of marriage a few pertinent issues arise regarding the changing attitude of the members of a society, which are important for understanding the directions of a particular aspect of social change in that society. The age of marriage of both men and women in India has varied from time to time. In one of the most recent studies of age of marriage, Kapadia found that the percentage of marriage after twentyone year is very less in comparison to marriage at the age of seventeen and eighteen.

Not only the age at which men & women marry but also the difference in age between husband and wife is important in determining the relationship.

4 The traditional attitude that wife is completely subordinate to the husband and must look up to him as god. If the age difference changes and at the same time women become

more equally educated to men, then the traditional attitude between husband and wife is likely to breakdown into one of more equal authority and more companionship.

Traditionally "it almost sinful for a man to marry a woman older than himself".

In the traditional joint family parents were morally obliged to find mates for their children, and the children to accept their choice.

Freedom of the choice in marriage is now accepted by some families is the influence of Western patterns. And the the desire to match horoscope is often mentioned in marriage but now this view has been discarded and disbelieved by men. Allen D. Ross gave the changed pattern of marriage taking an interview as follows-

"I want to marry a talented, well educated beautiful girl I don't mind about her caste. I want to marry a girl of the same age. It is easy for me to marry a rich girl from my native place but I am not after money. I don't want old fashione girl. I should like to know the girl, I am to marry before hand and should also like her to know me well, much of the subsequent trouble the arranged marriages are having could be avoided. I believe in giving my wife full freedom of openion and discussion, for married life & should be a partnership, with the wife as equal partner.

Divorce - Divorce exist as a 'way out', an avenue of escape from marriages in which the stress and strain has become intolerable." According to Hindu philosophy marriage was a sacrament which once performed could never be broken by any act of man. This was considered to be a holy union which was accepted in the same spirit. Various socioeconomic as well as politico-legal factors have been affecting the thinking of the educated Hindu society. The Hindu Marriage Act of 1955, made people think of marriage as a social contract between two partners which could be dissolved under certain circumstances. It has also altered the conception of marriage from a sacramental to a contractual one, because it permits divorce.

With the change in the attitudes towards marriage a change has also come in their attitude towards its dissolution or divorce.

Divorce is the legal permission for husband and wife to consider their marriage contract broken. Divorce is frequent in U.S.A. and has been increasing in most Western countries. The ground for granting divorce vary from society to society.

The conditions for are incurable insanity, incurable laprosy and incured disease in an acute form, conversions to another religion, assumption of Sannyasa and adultery Hindu wife is entitled to use for divorce if her husband commit rape sadomy etc.

In Muslim society divorce is permissible. Among Muslims, marriage is a contract so it can be dissolved. According to Muslim religion, divorce is almost husband's right. Husband is free to take divorce from his wife in any condition any time if he feels any conditions against his wishes. But on the other hand wife can't seek divorce in any condition even if her husband is evil. Under the dissolution "Muslim marriage Act 1939" a muslim women provided right to divorce her husband on certain grounds.

The Prophet Mohammad Sahib was not greatly in favour of divorce, hence divorce was only permitted if the parties fear they can't keep within gods bond. There are two forms of divorce among Muslims. The Khula or dinestitur and Talaq or dismissal. The former divorce is the result of friendly agreement between husband and wife. and the Mehr (Dowery) has to be returned by the wife to her husband. In talaq husband has the right to dismiss his wife by thrice repeating the dismissal formula. Baroda was the first state to bring in legislature permitting the dissolution of marriage in 1942. This act favoured wife in that she was given permission to divorce husband when he didn't carry out his marriage obligations change attitude towards divorce assumes. It will be a boon to women suffering untold misery because they have no legal rights to separate. Divorce is better than a living death.



**Caste** - Indian caste is one of the most powerful and complex social institution. The English word 'Caste' corresponds more or less closely to what is locally referred to as Jati. Caste plays very dominant role in India. Caste may be defined as a small and named group of persons characterized by endogamy, hereditary membership and a specific style of life which sometimes includes the pursuits by tradition of a particular occupation and is usually associated with a more or less distinct ritual status in a hierarchical system caste gives to Hindu society a segmentary character.

The term 'caste' originated from the spanish word 'Caste' signifying breed, Race, strain and a complex of hereditary qualities.

According to M.N. Srinivas - "A sociologist would define caste as a hereditary endogamous, usually localized group, having a traditional association with an occupation and a particular position in the local hierarchy of caste. Relation between castes are governed, among other things by the concept of pollution and purity and generally maximum commensality occurs within the caste".

An analysis of change in caste should concentrate on how castes and subcastes in different regional settings maintain or deviate from their traditionally established patterns of activities and in respect of intercaste relationships. In other

words there was institutional circumscription on the sphere of social interaction e.g. restrictions on marriage on interdining and on other forms of social relationships. Much change is taking place in this traditional frame work of caste. The change in the sphere of the traditional institutionalized circumscription of the sphere of activity would include processer which would threaten to breakdown the established pattern of intercaste relationships as such, and thereby threaten the continuing of the system. There is a prevailing dichotomy between tradition and modernity in ideological thinking and in much of social science theorising between society on the one hand and polity on the other. The former is conceived as traditional and latter as modern and developmental. Everyone recognizes that traditional social system in India was organized around caste structure and caste identities. Therefore ideas and stereotypes or attitudes conforming to the traditional circumscriptions on relations based on caste ideologies should be treated as traditional, anything different should be treated as a change. The age-old caste system and a belief in that should be treated as reflecting an attitude which is traditional.

For the purpose of the analysis the traditional frame work of caste can be summed up as follows:-

1. Occupational specialization, especially tasks requiring purity or entailing pollution.
2. Fairly consensual hierarchical placement of the caste groups referring (a) to the purity pollution level of the castes inheritable occupation to justify its specific rank, especially at the hierarchy's two extremes and (b) to an individual's Karma, his tally of merit from earlier lives, to justify his being in a particular caste.
3. Substantial consensus over approved interaction across caste lines: the less the hierarchical distance between caste groups, the closer the relations permitted between their members.
4. Differentiated civil rights which excluded some castes, especially the lowest ones, from residence in particular areas, worship in high caste temples, use of high caste wells etc.
5. Accompanying the attenuated interaction and the public disabilities were the stereotypes shaping the intercaste perceptions, the dominant high castes' derogatory stereotypes concerning the lowest castes moulded the latter's self images and life chances substantially.
6. Structurally, endogamy was the principal mechanism

sustaining the caste boundaries, marriages being restricted to one's supra village caste groups. Questions were put to the students regarding caste hierarchy, interaction with other caste, and a general probe, in to the persistence of untouchability.

Family - Family is the basic and universal social structure of human society. It fulfils needs and performs functions which are indispensable for the continuity integration and change in the social system. Its primary functions are the satisfaction of the primary needs of members and the socialization of child.

The forms and functions of family have undergone adaptive changes with the changes in the technological and economic super structure of the society. And the way of change is ~~far~~ from extened or joint type to conjugal or nuclear type of families, from relatively traditional agrarian to modernized society since conjugal one associated with relating modernized or industrial society and extended and joint type of families with traditional agrarian or pre-industrial societies. As the industrial revolution progressed the transition from extended to conjugal forms of families became much more prominent. The transition from extended family based society to nuclear family based society involves systematic changes in role

structure through processes of differentiation. Usually extended families were patrilocal and patriarchal, in such families women had a relatively subordinate position; all members were guided in their activities by an elder family member and interpersonal relations of all members were authoritarian. Marriage in such families were governed by rules of kinship rather than courtship. Family in such society was also the write of economic, cultural, religious, and political activities. Feelings of individualism and personal freedom were foreign to this type of family organization. Thus there had developed a symbiotic relationship between agrarian peasant society and extended family type.

As in former days, family lived on their properties. When they increased in size, members brokeaway to form new units. It was selfcontained self sufficient life and social contacts were usually confined to blood relations. Karve defines " A joint family is a group of people who generally live under one roof, who eat food cooked at one hearth, who hold property in common and who participate in common family worship and related to each other as some particular type of kindred". Desai also includes common income and stresses mutual rights and obligations.

Nuclear family includes only the one generation members i.e. parent and unmarried children.

As the extended family changes to nuclear family the socialization of children in family takes on a new direction, the child has now to grow in a comparatively much smaller social universe there are not too many kinsmen to always fondle him and look after him, the members of the child's peer group have also to be selected from outside the family. The child in such a family environment is not hampered by excessiveness of sheltered universe of attachment as in an extended family which breeds dependence characteristics in personality.

Yogendra Singh says that ~~the~~ nuclear families were also existed in the traditional peasant society but at that time, extended families were considered as the ideal families. He says that in India lower castes' families where the chief occupation was agricultural labour were mostly nuclear but this nuclearity was often due to absence of landed property lack of sufficient means of livelihood and shifting mode of occupation. Such nuclear families had many characteristics of traditional joint families, such as excessive dependence on kinsmen and elders, child marriage etc. But at the same time greater personal freedom did exist in such families, such as divorce, widow remarriage, women didn't observe purdah and moved freely with men. But these values were not accepted as ideal. So even for lower castes who lived in such nuclear



families the ideal was the Hindu joint family to which most of the landed gentry and priests belonged. In other words the idea of nuclear family was not institutionalized nor was its sociological significance fully manifested in the absence of requisite structural changes in economic and technological base of the society.

Changes are now taking place in both these traditional forms of family i.e. extended families and nuclear families of the traditional type.

Changes in the type of family are related to the changes in the structure of the family. By structure of the family is meant "its formal patterning of rights, duties and living arrangements and its defined statuses of age, sex and kinship". (Green). This also includes biological structure of age, sex and kinship, ecological structure of house-hold sub-groups, and sentiments.

In traditional Hindu family system, the warmest feelings are expected, first of all between mother and son and secondly brother and sister while in modern american family the most affectionate feelings are expected between husband and wife.

The radical changes which occur in the family division of labour. Now middle class wives working outside the home and husband help in the house affairs, is the mark of advanced attitude. Boys also help in the house work and girls may move outside the home. Levy believes the most crucial change is

that change in the women's subordinated position. When the extended family breaks down into single units and the family relationship between its members tends to equalize.

In spite of these changes, the traditional world views of the joint family still prevails.

Education - Education is an activity which is concerned both with the individual and with society or rather with the individual in society. It is one of the chief agency of socialization. Through education new generations learn the social norms, rules, regulations, rights and duties within the system of social differentiation and social stratification. Historically it has meant the conscious training of the young for the later adoption of adult roles.

Traditionally, content of education was esoteric and metaphysical, its communication was limited to upper classes or the twice born castes and the structure of its professional organization was hereditary and closed. The role of both the teachers and the taughts were qualitative ascriptive.

Modern education has a fundamentally different orientation and organization. Its content is liberal and exoteric and it is steeped in modern scientific world view.

The significance of education in modernization could be analyzed in three areas: first the cultural content of this education, secondly its organizational structure and thirdly

rate of its growth . The content of new education was doubtlessly modernizing and liberal in nature. In the primitive societies girls and boys were not educated equally. Now both get equal education. Percentage of girls going to school and college has increased. The most powerful tool in the process of modernization is education based on science and technology.

There are three main functions of modern formal education, first to complete the socialization process, with particular emphasis upon patronism second to transmit the cultural heritage third to rank according to ability and prepare students for later job world competition.

General norms of modernity - The idea of development not only be measured in terms of gross national production and percapita income, but requires the very transformation of the nature of the man as is said by Alex Inkeles. He says that what is modern man? In the first place the change from more tradition qualities of man that means the ways of thinking and feeling that go back decads and to abandon these ways. Alex Inkeles gave the characteristic marks for the modern man first is urbanization, education, mass communication and industrialization are the external conditions. The modern man is less likely to work as farmer and is more likely to be employed in a large and complex productive enterprise based on advanced technology. In modernity

a man stimulate certain characteristic of urban life, of these stimulate will be the mass media of communication-news-paper, radio movie etc.

Alex Inkeles gave the criteria of modern man that who is ready for new experiences and his openness to change. Traditional man is test likely to accept the new ideas. It is related to mental state and thus in this sense a man may be modern in spirit even though he works with and wooden plor. Another criteria is realm of openion that man has a disposition form or hold openions over a large number of problems arise not only in his sphere but also outside of it. Realm of democratic, faith in science and technology are also related to a modern man.

Terms like, individualism, secularism, materialism to are often used to oppose modern society to traditional society. Westernization, Industrialization are the terms related to the concept of modernity.

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## C H A P T E R - II

### PRESENTATION OF DATA

In this chapter the data are shown which are collected for the study. Firstly I took marriage pattern than family, caste, education and finally the general norms of modernity.

To observe the changes in the marriage pattern following data has been collected. The first variable is religion then I took rural/urban, occupation and economic class respectively.

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Table No. 1

Religion group

Marriages arranged by parents are more successful and happier than arranged by couples.

Q. No. 1.

Religious group	Strongly agree	Agree	Uncertain	Strongly Disagree	Disagree	Total
Muslim	6 16.66%	17 47.22%	6 16.66%		7 19.44%	36
Hindu	4 28.57%	3 21.42%	4 28.57%	-	3 21.42%	14
Total	10	20	10	-	10	50

The data shows that 28.57% of Hindu respondents stated that marriages arranged by parents are more successful as compared to the marriages settled by the partners themselves. And 47.22% of Muslims respondents agree with this statement. In this way it may be concluded that Hindus are more changed in comparison with the Muslims as the data shows.



Table No.2 A.

RELIGION GROUP Q. No. 2.	Would you like to choose your life partner by yourself?		
Religious groups	Yes	No	Total
Muslims	25 69.44%	11 30.55%	36
Hindu	12 85.71%	2 14.28	14
Total	37	13	50

The respondents were asked to give their opinion regarding the selection of mate. This question will further throw light on the previous question. 85.71% of Hindus would like to choose their life partner by themselves. And 69.44% of Muslims show their favour. Thus it is again valid that Hindus are more modern in the field of their personal choice of marriage.

Table No.3 A.

RELIGIOUS GROUP Q. NO. 3.	Do you think there should be an opportunity to you to get to know your partner before marriage.		
Religious group	Yes	No	Total
Hindu	14 100%	-	14
Muslim	25 69.44%	11 30.55%	36
Total	39	11	50

When the students were asked that would they like to know their mates before marriage the data further shows a more advanced attitude of Hindus. 100% Hindus and 69.44% of Muslims want to know.

Table No.4 A

RELIGIOUS GROUP Q. NO. 4		Inter caste marriages do not upset the marital adjustment.				
Religious group	Strongly Agree	Agree	Uncertain	Strongly disagree	Disagree	Total
Hindu	2 14.28%	8 57.14%	1 7.14%	-	3 21.42%	14
Muslim	3 8.33%	12 33.33%	9 25%	6 16.66%	6 16.66%	36
Total	5	20	10	6	9	50

In the table the question is about the desirability intercaste marriage. It is found that 57.14% Hindu agree and 14.28% strongly agree that intercaste marriages do not upset the marital adjustment. While 33.33% of Muslims agree and 8.33% strongly agree with the statement 21.42% Hindus believe that intercaste marriage upset the marital adjustment. It is interesting and significant to note that there is a massed and positive change. It is well known that the step towards intercaste marriages will change in further abnormalities of this system e.g. caste separation, hierarchy and even untouchability.

Table No. 5 A

RELIGIOUS GROUP Q.NO.5	Use of the Horoscope to determine the suitable mate is worthless.					
Religious group	Strongly Agree	Agree	uncertain	Strongly disagree	Disagree	Total
Hindu	2 14.28%	9 64.28%	1 7.14%	-	2 14.28%	14
Musl im	7 19.44%	10 27.77%	6 16.66%	6 16.66%	7 19.44%	36
Total	9	19	7	6	9	50

The question is about the use of the horoscope, as it is more prevelant in Hindus society has changed much. 64.28% of Hindus say that it is worthless and 27.77% of Muslims think it to be a valueless. Again this data explains the more traditionality of Muslims.

Table No.6 A

RELIGIOUS GROUP Q.NO.6	Would you like your Marriage to be conducted in a Traditional way or civil Marriage.		
Religious group	Traditional	Civil	Total
Muslims	28 77.77%	8 22.22%	36
Hindu	9 64.28%	5 35.71%	14
Total	37	13	50

The students were asked to give their view regarding the civil or traditional marriage. The data shows that 64.28% of Hindu and 77.77% of Muslims like traditional way of marriage. Very few are in favour of civil marriage. By this it is concluded that in our society traditional way of marriage is still considered ideal. Those respondents whom favour the civil marriage it was further asked to them 'why do they like it. Most of them gave economic reasons. A very small percentage of students like it as a way of modernity.

Table No.7 A

RELIGIOUS group Q. No. 7		It is generally said that marriage is a permanent bond between the couple and that it is unbreakable.				
Religious group	Strongly Agree	Agree	uncertain	Strongly disagree	Disagree	Total
Hindu	4 28.57%	9 64.28%	1 7.14%	-	-	14
Muslim	15 41.66%	9 25%	4 11.11%	2 5.55%	6 16.66%	36
Total	19	18	5	2	6	50

Data shows about the question "marriage is a permanent bond and is unbreakable." 64.28% of Hindu agree and 28.57% strongly agree and among Muslims 25% agree and 41.66% strongly agree with it. Almost 100% Hindus, except a negligible percentage, who are uncertain about the question, are in favour of the statement. This shows that the traditional ideal of Hindu marriages as embodied in the 'saptapadi' formula of vedic "I take thee to be my comparison in life is still cherished.

Table No.8 A

RELIGIOUS GROUP Q. NO.8	Husband and wife both should have equal rights for divorce.		
Religious group	Yes	No	Total
Hindu	14 100%	-	14
Muslim	35 97.22%	1 2.77%	36
Total	49	1	50

The data shows that 100% of Hindu want equality of rights for divorce between husband and wife. 97.22% of Muslims are in favour of its. Those who do not like it they say that it would lead to frequent divorces.

Table No.9

Religious group Q. No.9	Divorce is a curse and it ruins the lives of off springs.					
Religious group	Strongly agree	agree	uncertain	Strongly Disagree	Disagree	Total
Hindu	5 35.71%	6 42.85%	2 14.28%	-	1 7.14%	14
Muslim	21 58.33%	8 22.22%	4 11.11%	-	3 8.33%	36
Total	26	14	6	-	4	50

Table shows that among Hindus 35.71% Strongly agree, 42.85% agree that divorce is a curse. And among the Muslims 58.33% strongly agree and 22.22% agree with the statement. Hence it is true that divorce is a curse and is considered so by the both religious groups. approximately at the same degree. But when the respondents were asked that would they seek divorce when the adjustment with the partner is not possible then 100% result was found positive from both the sides. As far the causes of divorce, respondents consider that fivorce is due to the lack of understanding, and cooperation between the couple.



The views regarding the type of family structure, were determined by the following tables.

Table No. 10A

Religious group Q. 10	The change in the family pattern from joint family to nuclear is essential for individual's freedom					
Religious group	Strongly agree	Agree	Uncertain	Strongly disagree	Disagree	Total
Hindu	2 14.28%	8 57.14%	1 7.14%	-	3 21.42%	14
Muslim	7 19.44%	13 36.11%	9 25%	-	7 19.44%	36
Total	9	21	10	-	10	50

The data show that 57.14% Hindu respondents think nuclear family essential and 36.11% Muslim respondents think in this way. As the percentage of Muslim respondents is low is due to the most of their families are joint families and they state that they don't feel any kind bondness in this joint family system. So they do not agree with the above statement.

Now considering the variable of rural and urban residence. Since all the students are residing in boarding houses in the A.M.U. Campus. The rural/urban residence indicate students belonging to rural/urban areas, their parental place of living.

Table No.1 B.

Rural-Urban group: Q. 1.		Marriages arranged by parents are more successful and happier than arranged by couples.				
Rural-urban area	Strongly Agree	Agree	Uncertain	Strongly disagree	Disagree	Total
Rural	4 33.33%	2 16.67%	3 25%	-	3 25%	12
Urban	6 15.79%	18 47.36%	7 18.42%	-	7 18.42	38
Total	10	20	10		10	50

The data shows that 33.33% rural students strongly agree and 16.67% agree that the marriages arranged by parents are more successful. Only 25% ruralites gave their negative views while  $\frac{1}{4}$  of the total rural population is uncertain 47.56% urban students agree and 15.79% strongly agree and 18.42% disagree with the statement. Conclusion is that the rural students showed more changed attitudes in comparison to the urbans.

Table No.2 B

Rural-Urban area Q. 2	Would you like to choose your life partner by yourself?				
Rural-Urban area	Yes		No		Total
Rural	9	75%	3	25%	12
Urban	28	73.68	10	26.31%	38
Total	37		13		50

Data shows that 75% rural students and 73.68% urban students would like to choose their life partner by themselves. This again shows higher modernity of rurals. This may be due to their urban living, or not a significant difference between rural/urban settings in India.

Table No.3 B

Rural-Urban area Q. No. 3	Do you think there should be an opportunity to you to get know your partner before marriage?		
Rural-Urban area	Yes	No	Total
Rural	10 83.33%	2 16.66%	12
Urban	29 76.31%	9 23.68%	38
Total	39	11	50

It was found by the data that 83.33% rurals and 76.31% Urbans would like to know their life partner before marriage.

Table No. 4 B

Rural Urban Q.No.4.		Inter caste marriages don't upset the marital adjustment.						
Rural Urban area		Strongly Agree	Agree	uncertain	Strongly Disagree	Disagree	Total	
Rural		1 8.33%	4 33.33%	2 16.66%	1 8.33%	4 33.33%	12	
Urban		4 10.52%	16 42.105	8 21.05%	5 13.15%	5 13.15%	38	
Total		5	20	10	6	9	50	

Here data shows that 33.33% rurals and 42.10% urbans believe that intercaste marriages do not upset the marital adjustment. In this case rurals show their straditionality incomparison to urbans. But rurals gave the negative answer at the same percentage of 33.33%.

Table No.5 B

Rural Urban Area Q.5		Use of the haroscope to determine the suitable mate is worthless.				
Rural urban area 6	Strongly Agree	Agree	Uncertain	Disagree	Strongly disageee	Total
Rural	3 25%	2 16.66%	1 8.33%	2 16.66	4 33.33%	12
Urban	6 15.789%	17 44.736%	6 15.78%	7 18.42%	2 5.26%	38
Total	9	19	7	9	6	50

Data shows that 25% ruralites strongly agree, 16.66% agree and 15.78% urbanites strongly agree and 44.44% agree that use of the horoscope is worthless. This shows the more advanced attitude of urbans.

Table No. 6 B

Rural-Urban Area Q.No. 6		Would you like your marriage to be conducted in traditional way or civil marriage?		
Rural-Urban area	Traditional way	Civil way	Total	
Rural	9 75%	3 25%	12	
Urban	28 73.69%	10 26.31%	38	
Total	37	13	50	

Regarding way of marriages there is very little change in it. 75% rurals and 73.69% urbans want traditional way of marriages. Those who like civil marriages are almost due to the economic reason very few referred their personal choice.

Table No. 7 B

Rural-Urban Area Q. No. 7      It is generally said that marriage is permanent bond between the couple and that it is unbreakable

Rural Urban Area	Strongly Agree	Agree	Uncertain	Strongly Disagree	Disagree	Total
Rural	6 50%	3 25%	1 8.33%	-	2 16.66%	12
Urban	13 34.21%	15 39.47%	4 10.52%	2 5.26%	4 10.52%	38
Total	19	18	5	2	6	50

Data shows that 50% rural students strongly and 25% agree and among urban students 34.21% strongly agree and 39.47% were agree regarding the above statement. Only 16.66% from rural and 16% from urban sides believe that it may be broken. Hence the net change is towards negative value.



Table No.8 B

Rural-Urban Area Q.No. 8		Husband and wife both should equal rights for divorce.		
Rural Urban Area		Yes	No.	Total
Rural	11	91.66%	1 8.33%	12
Urban	38	100%	-	38
Total	49		1	50

From the table it is found that 91.66% rural students say that they believe in equal rights for divorce to husband wife and 100% urban students wants equal rights. So this shows that urban students are more changed in comparison to the rural students but this difference may not be of any significance.

Table No.9 B

Rural/urban Area Q.No. 9	Divorce is a curse and it ruins the lives of off springs.					
Rural Urban	Strongly Agree	Agree	Uncertain	Strongly Disagree	Disagree	Total
Rural	7 58.33%	3 25%	2 16.66%	-	-	12
Urban	19 50%	11 28.94%	4 10.52%	-	4 10.52%	38
Total	26	14	6	-	4	50

It is found from the data that 58.33% rural students strongly agree and 25% agree that divorce is a curse and there is no respondent who rejected this idea although nearly 17.1 of them were uncertain about it. And 50% urban students believe that it is a curse but there are also 10.52% urban students who disagree with the statement. Hence it is concluded that urban students are more modern in comparison to rurals.

Table No. 10 B

Rural urban area	The change in the family pattern from joint family to nuclear is essential for individual's freedom.					
Rural urban	Strongly agree	Agree	uncertain	strongly disagree	Disagree	Total
Rural	3 25%	5 41.66%	3 25%	-	1 8.33%	12
Urban	6 15.78%	16 42.10	7 18.42%	-	9 23.68%	38
Total	9	21	10	-	10	50

The data shows that 25% rural students strongly agree and 41.66% were agree that nuclear family is essential for individuals freedom. And 15.78% urban students strongly agree and 42.10% agree with the statement. And the 8.33% rural students believe in joint family and 23.68% urban students believe in such away. This concludes that rurals are more changed in attitude in comparison to the urban.

Table No. 1 C

Father's Occupation Q. No. 1		Marriages arranged by parents are more successful and happier than arranged by couples.				
Father occupation	Strongly Agree	Agree	Uncertain	Strongly disagree	Disagree	Total
Agriculturist	2 33.33%	3 50%	1 16.66%	-	-	6
Business men	4 25%	6 37.5%	3 18.75%	-	3 18.75%	16
Administrative	4 21.05%	8 42.10%	0	-	7 36.84%	19
Technical	-	3	6	-	-	9
Total	10	20	10	-	10	50

The data shows that 50% and 33.3% agree and strongly agree respectively from those with agriculture as the occupation of father with the proposition that marriages arranged by the parents are more successful and happier than arranged by couple themselves. 16.66% are uncertain and no one at all believe in the desirability of love marriages. This clearly indicating an age old trend and ideal. In comparison to it 37% amongst the businessmen 37.5% and 25% agree and strongly agree respectively with the statement. There is also a good percentage showing a changed attitude towards this aspect of marriage showing in other words an inclination towards love marriage. 18.75% are uncertain. Amongst the administrative a marked change can be noticed, although the majority that is over 63% are in favour of arranged marriages, a good percentage 37% unlike the above two are in favour of love marriage as the ideal pattern to be in value. They disagree with the proposition amongst the technicals the majority 67% are uncertain. The remaining 33.33% are in favour of arranged marriages.

Table No.2 C

Father's occupation Q. No. 2	Would you like to choose your life partner by yourself?				
Father's occupations	Yes		No		Total
Agriculturists	4	66.66%	2	33.33%	6
Businessmen	12	75%	4	25%	16
Administrative	13	88.42%	6	31.57%	19
Technicals	8	88.88%	1	11.11%	9
Total	37		13		50

When the respondents were asked about choosing the life partner then the reply got from agriculturist, businessmen, administrative and technicals is that 66.66%, 75%, 68% and 88.88% respectively in favour of the statement. It may be concluded from this that technicals are more modern.

Table No. 3C

Father's occupation - Do you think that there should be an  
 Q.No.3 opportunity to you to get to know your  
 partner before marriage?

Father's occupations	Yes		No		total
Agriculturists	4	66.66%	2	33.33%	6
Businessmen	13	81.25%	3	18.75%	16
Administrative	14	73.68%	5	26.31%	19
Technicals	8	88.88%	1	11.11%	9
Total	39		11		50

In the table it is shown that 66.66% agriculturist, 81.25% businessmen, 73.68 administrative and 88.88% technicals would like to know their life partner before marriage. It is concluded that technicals are more towards modernity than that of the agriculturists

Table No. 4C

Father's occupation Q.No. 4	Intercaste marriage do not upset the marital adjustment.					
Father's occupation	Strongly Agree	Agree	Uncertain	Strongly disagree	Désagree	Total
Agriculturist	1 16.66%	2 33.33%	1 16.66%	1 16.66%	1 16.66%	6
Bussinessmen	-	7 43.75%	4 25%	2 12.5%	3 18.75%	16
Administrative	2 10.52%	8 42.10%	3 15.78%	3 15.78%	3 15.78%	79
Technicals	2 22.22%	3 33.33%	2 22.22%	-	2 22.22%	9
Total	5	20	10	6	9	50

When the students were asked that intercaste marriages do not upset the marital adjustment then 16.66% of agriculturist strongly agree, 33.33% agree and 43.75% businessmen agree and 42.10% administrative agree, 10.52% strongly agree with this statement. And 33.33% Technicals agree and 22.22% strongly agree. There is no significant difference is indicated in this opinion of different occupational groups.

Table No.5C

Q.No.5.Use of the horoscope to determine the suitable mate is worthless.

Father's occupation	Strongly agree	Agree	uncertain	Strongly disagree	disagree	Total
Agriculturist	-	3 50%	-	1 16.66%	2 33.33%	6
Businessmen	4 25%	7 43.75%	3 18.75%	2 20.50%	-	16
Administrative	3 15.78%	7 36.84%	1 5.26%	1 5.26%	7 36.84%	19
Technicals	2 22.22%	2 22.22%	3 33.33%	2 22.22%	-	9
Total	9	19	7	6	9	50

As regards this question it can be said that there is a general tendency towards change. Since 50% of agriculturist 68.75% among Businessmer 42% approx. among administrative 44.44% among technical are in favour of the statement. The age old custom is no longer considered relevant. There is again no significant difference between the different occupational group as well.



Table No. 6C

Father's occupation Q. No. 6	Would you like your marriage to be conducted in a traditional way or would you prefer civil marriage?		
Father's occupation	Traditional	Civil	Total
Agriculturists	5 83.33%	1 16.66%	6
Businessmen	15 93.75%	1 6.25%	16
Administratives	11 57.89%	8 42.10%	19
Technicals	6 66.66%	3 33.33%	9
Total	37	13	50

Date shows a changing trend between agriculturists and Technicals 83.33% agriculturist, 93.75% business, 57.89% administratives and 66.66% technicals like marriages to be conducted in traditional way. It is just likely that preference for civil marriage amongst administrative and technicals due to their moderate income.

Table No. 7C

Father's occupation Q. No. 7	It is generally said that marriage is a permanent bond between the couple and that it is unbreakable					
Father's occupation	Strongly Agree	Agree	Uncertain	Strongly Disagree	Disagree	Total
Agriculturist	2 33.33%	1 16.66%	1 16.66%	1 16.66%	1 16.66%	6
Businessmen	7 43.75%	4 25%	1 6.25%	1 6.25%	3 18.75%	16
Administrative	8 42.10%	6 31.57%	3 15.78%	-	2 10.52%	19
Technicals	2 22.22%	7 77.77%				9
Total	19	18	5	2	6	50

Data shows that nearly 50% agriculturists 69% businessmen, 73% administrative and 100% technicals, agree that marriage is a permanent bond. The general picture is that people are against divorce they consider marriage to be a permanent job.

Table No.8C

Father's occupation Q.No.8	Husband and wife both should have equal rights for divorce.			
Father's occupations	Yes		No	Total
Agriculturists	6	100%	-	6
Businessmen	15	93.75%	1 6.25%	16
Administratives	19	100%	-	19
Technicals	9	100%	-	9
Total	49		1	50

It is found from the data that students agree that both men and women should have equal rights for divorce. 100% agriculturists, 93.75% Businessmen, 100% administrative, 100% Technicals agree with the statement.

Table No.9C

Father's occupation Q.No.9      Divorce is a curse and it ruins the lives of off springs.						
Father's occupation	Strongly agree	Agree	uncertain	Strongly disagree	Disagree	Total
Agriculturists	2 33.33%	3 50%	1 16.66%	-	-	6
Businessmen	13 81.25%	3 18.75%	-	-	-	16
Administrative	8 42.10%	4 21.05%	5 26.31%	-	2 10.52%	19
Technicals	3 33.33%	4 44.44%	-	-	2 22.22%	9
Total	26	14	6	-	4	50

Data shows that nearly 100% agriculturists and businessmen, state that divorce is a curse. But 10.52% administrative and 22.22% technicals do not believe that it is curse but nevertheless most of the technicals and administrative also believe in it.

Table No. 10C

Father's occupation Q.No. 10	The change in the family pattern from joint family to unclear is essential for individuals freedom.					
Father's occupation	Strongly Agree	Agree	uncertain	Strongly disagree	Disagree	Total
Agriculturists	1 16.66%	4 66.66%	1 16.66%	-	-	6
Businessmen	3 18.75%	7 43.75%	3 18.75%	-	3 18.75%	16
Administrative	2 10.52%	9 47.36%	2 10.52%	-	6 31.57%	19
Technicals	3 33.33%	1 11.11%	4 44.44%	-	1 11.11%	9
Total	9	21	10	-	10	50

Data shows that generally students have changed views regarding joint family pattern nearly 83% agriculturists 67% businessmen, 57.36% administrative and 44% technicals agree that nuclear family is essential for individuals freedom.

Table No. 1D

Economic class	Strongly Agree	Agree	uncertain	Strongly disagree	Disagree	Total
Lower class	2 20%	3 30%	4 40%	-	1	10
Middle class	5 20%	11 44%	5 20%	-	4 16%	25
Upper middle class	3 20%	6 30%	1 6.66%	-	5 33.33%	15
Total	10	20	10	-	10	50

Data shows that the general view of the students is in favour of the statement that marriages arranged by parents are more successful. And there is no significant difference in attitude between lower and upper middle classes is shown in the table.

Table No. 2B

Economic class	Would you like to choose your life partner by yourself?		
Economic class	Yes	No	Total
Lower class	7 70%	3 30%	10
Middle class	17 68%	8 32%	25
Upper middle	13 86.66%	2 13.34%	15
Total	37	13	50

Data shows that most of the students want to choose their life partner by themselves, and is the percentage is increasing from lower class to upper middle class as 70% lower, 68% middle, and 86.66% upper middle class.

Table No. 3D

Economic Class	Do you think that there should be an opportunity to you to get know your partner before marriage.				
Economic class	Yes		No		Total
Lower class	7	70%	3	30%	10
Middle	20	80%	5	20%	25
Upper middle	12	80%	3	20%	15
Total	39		11		50

Data shows that most of the students want to know thier life partner before marriage 70% lower, 80% middle, 80% upper middle class students want to know.



Table - 4D

Intercaste marriages do not upset the marital adjustment											
Economic class											
Economic class	Strongly Agree		Agree		Uncertain		Strongly disagree		Disagree		Total
Lower	1	10%	2	20%	3	30%	2	20%	2	20%	10
middle	1	4%	14	56%	4	16%	1	4%	5	20%	25
Upper middle	3	20%	4	27%	3	20%	3	20%	2	13.34%	15
Total	5		20		10		6		9		50

Data shows that regarding inter caste marriage 10% lower class strongly agree; 20% agree, 4% middle class strongly agree; 56% agree, and 20% upper middle class strongly agree, 27% agree with the statement. It is found that generally the students have changed attitude in this direction but no significant change is found classwise.

Table No.5D

Economic class	Use of the horoscope to determine the suitable mate is worthless.										
Economic class	Strongly Agree		Agree		Uncertain		Strongly disagree		Disagree		Total
Lower class	2	20%	3	30%	1	10%	-		4	40%	10
middle class	5	20%	11	44%	4	16%	3	12%	2	8%	25
upper middle class	2	13.34%	5	33.33%	2	13.33%	3	20%	3	20%	15
Total	9		19		7		6		5		50

Data shows that there is found a change in this traditionality. 20% and 30% lower class strongly agree and agree, 20%, 44% middle class strongly agree and agree, 13.34%, 33.33% upper middle class strongly agree and agree that use of the horoscope is worthless.

Table No. 6D

Economic class	Would you like your marriage to be conducted in traditional way or would you prefer civil marriage?				
Economic class	Traditional way		Civil way		Total
Lower class	7	70%	3	30%	10
middle class	17	60%	8	32%	25
upper middle class	13	86.66%	2	13.34%	15
Total	47		13		50

Data shows that there is found a very little change regarding the way of marriage and this upper middle class showed more traditionality in comparison to other two. This may be concluded from the data that due to financial condition, lower class is more prone to civil marriage as 30% lower class, 32% middle class, 13.34% upper middle class are in favour of civil marriage.

Table No. 7D

Economic class	It is generally said that marriage is a permanent bond between the couple and that it is unbreakable										
Economic class	Strongly Agree		Agree		Uncertain		Strongly Disagree		Disagree		Total
Lower class	5	50%	3	30%	-		1	10%	1	10%	10
Middle class	4	16%	12	48%	4	16%	1	4%	4	10%	25
Upper middle class	10	66.66%	3	20%	1	6.66%	-		1	6.66%	15
Total	19		18		5		2		6		50

Data shows that general view of the students is that marriage is a permanent bond and there is no significant difference in attitudes of different classes. Among lower class 50% and 30% strongly agree and agree, among middle-16% and 48% strongly agree and agree, among upper middle 66.66% and 20% strongly agree and agree with the statement.

Table No.8D

Economic class					Husband and wife both should have equal rights for divorce.				
Economic class		Yes		No		Total			
Lower class		10	100%	-		10			
Middle class		24	96%	1 4%		25			
Upper middle class		15	100%	-		15			
Total		49		1		50			

Data shows that all the students believe that both that both husband and wife should have equal rights for divorce.

Table -9D

Economic class	Divorce is a curse and it ruins the lives of off springs.									
Economic Class	Strongly agree		Agree		uncertain		Strongly disagree		Disagree	Total
Lower class	3	30%	4	40%	3	30%	-	-	-	10
Middle class	10	40%	9	36%	3	12%	-	3	12%	25
Upper middle class	13	86.66%	1	6.66%	-	-	-	1	6.66%	15
Total	26		14		6		-		4	50

Data shows that most of the students believe that divorce is a curse and it ruins the lives of the off ~~spring~~s only 12% middle class and 6.66% upper middle class do not agree with the statement. But at the same time ~~h~~ when the students were asked that would they seek divorce in strife condition, the 100% answers were found in favour. Hence this may be concluded from the data that students believe that divorce of course is harmful, but when it will be necessary they will seek it surely.

TABLE - 10 D

Economic Class      The change in the family pattern from joint family to nuclear is essential for individual's freedom.  
Q.No.10

Economic Class	Strongly Agree	Agree	Un-certain	Strongly disagree	Dis-agree	Total
Lower class	2 20%	2 20%	2 20%	-	4 40%	10
Middle class	5 20%	10 40%	5 20%	-	5 20%	25
Upper Middle class	2 13.34%	9 60%	3 20%	-	1 6.66%	15
Total	9	21	10	-	10	50

Data shows that students about 60% and students have changed view regarding family pattern 20% lower class strongly agree, 20% agree and 20% of middle class strongly agree and 40% agree and 13.34% upper middle class strongly agree and 60% agree with the statements. This shows a trend of modernity from lower to upper middle class.

Table No. 11A

Religious group Q. No. 11	Family relationship between parent and children should be equalitarian.			
Religious group	Yes		No	Total
Hindu	14	100%	-	14
Muslim	33	91.66%	3 8.33%	36
Total	47		3	50

100% of Hindu respondents believe in equality of relationship between family members. And 91.66% of Muslim respondents favour the statement.



Table No. 12 A

Religious group Q. No. 12	Wife dealing with the affairs of house and husband with outside affairs is the ideal family setup.					
Religious group	Strongly agree	Agree	uncertain	Strongly disagree	Disagree	Total
Hindu	1 7.14%	7 50%	-	-	6 42.85%	14
Muslim	7 19.44%	19 52.77%	4 11.11%	-	6 16.66%	36
Total	8	26	4	-	12	50

The table shows the 57% Hindu respondents agree with the statement and 72% Muslim respondents show their favour. But 42.85% Hindu gave the negative answer and 16.66% Muslim respondents gave the negative answer. So from the data we may conclude that regarding the division of labour between men and women, Hindu showed more changed attitude in comparison to the Muslim respondents. But yet the net result is still towards the favour of the statement. So in Indian society this type of set up is still much preferred.

Table No. 13 A

Religious group Q. 13A	Girls are to help mother only in house affairs and boys are to do outside works. Do you agree.				
Religious group	Yes		No		Total
Hindu	4	28.57%	10	71.42%	14
Muslim	16	44.44%	20	55.55%	36
Total	20		30		50

When the question regarding the division of labour between boys and girls show marked change in comparison to the above statement. 71.42% Hindu respondents don't agree and 55.55% Muslim respondents don't agree with the statement. And there is also found attitudinal difference between these religious groups. Hindus are more modern in comparison to the Muslim respondents.

Table No. 14A

Religious group Q. No. 14	Sooner the joint family system breaks down it will be better for India.					
Religious group	Strongly Agree	Agree	uncertain	Strongly disagree	Disagree	Total
Hindu	2 14.28%	5 35.71%	5 35.71%	-	2 14.28%	14
Muslim	6 16.66%	22 61.11%	6 16.66%	-	2 5.55%	36
Total	8	27	11	-	4	50

Date show that 35.71% Hindu respondents agree with the statement and 61.11% Muslim respondents agree with it, so in this only case Muslims are more changed.

Table No. 11 B

Rural urban Q. No. 11	Family relationship between parent and children should be equalitarian.		
	Yes	No	Total
Rural	11 91.66%	1 8.33%	12
Urban	36 94.73%	2 5.26%	38
Total	47	3	50

The data shows that 91.66% rural students believe that family relationship should be equalitarian. And 94.73% urban students believe in it. In this way no marked difference between rural and urban is indicated.

Table No. 12 B

Rural	Wife dealing with the affairs of house and husband							
Urban	with outside affairs is the ideal family set up.							
Q. No. 12								
Rural Urban	Strongly Agree	Agree	uncertain	Strongly disagree	Disagree	Total		
Rural	1 8.33%	6 50%	2 16.66%	-	2 25%	12		
Urban	7 18.42%	20 52.63%	2 5.26%		23.68%	38		
Total	8	26	4	-	12	50		

41.66% rurals and 57.89% urban students say that as the joint family system breaks down it will be better for India Urban's trend is more toward nuclear type than rurals.

Table No. 13 B

Rural	Girls are to help with mother only in house affairs			
Urban	and boys are to do outside job. Do you agree?			
Q.No. 13				
Rural	Yes		No	Total
Urban				
Rural	3	25%	9 75%	12
Urban	17	38%	21 55.26%	38
Total	20		30	50

The table shows that 50% of rural agree and 52.63 urban students agree with the statement. 25% rurals and 23.68% urbans do not agree that this type of family is ideal. So there is found a small percentage of change among students. And rurals shows their advancement in comparison to urbans.

Table No. 14B

Rural	Sooner the joint family system breakdown it will be										
Urban	better for India.										
Q.No. 14											
Rural	Strongly		Agree		uncertain		Strongly		Disagree		Total
urban	Agree						disagree				
Rural	2	16.66%	5	41.66%	4	33.33%	-		1	8.33%	12
Urban	6	15.78%	22	57.89%	7	18.42%	-		3	7.89%	38
Total	8		27		11		-		4		50

Here it is found that urban are more changed than that of the rurals as 56% rurals and 71% urbans agree with statement.

Table No. 11C

Father's occupation Q. No. 11		Family relationship between parent and children should be equalitarian.			
Father's occupations		Yes		No	Total
Agriculturists		6	100%	-	6
Businessmen		14	87.5%	2 12.5%	16
Administratives		18	94.73%	1 5.27%	19
Technicals		9	100%	-	9
Total		47		3	50

From the table it is found that almost all the students believe in equality of relationship between parent and children 100% agriculturists, 87.5% businessmen, 94.73% administrative and 100% technicals agree with the statement.



Table No. 12C

Father's occupations Q. No.	Wife dealing with the affairs of house and husband with outside affairs is the ideal family set up.				
Father's occupations	Strongly agree	Agree	uncertain	Strongly Disagree	Total
Agriculturists	1 16.66%	3 50%	-	-	2 33.33% 6
Businessmen	1 6.25%	11 68.75%	1 6.25%	-	3 18.75% 16
Administrative	6 31.57%	6 31.57%	-	-	7 36.84% 19
Technicals	-	6 66.66%	3 33.33%	-	- 9
Total	8	26	4	-	12 50

When the respondents were asked the above question most of them agreed to it and said that this is the ideal family set up. 66% agri, 74.75% businessmen, 62.57% administrative, 66.66% Technicals agree with it. students show a categorical tendency about the question, a negligible percentage of students are uncertain. A moderate percentage that 33.33 and 18.75 and 36.84% do not agree with the statement.

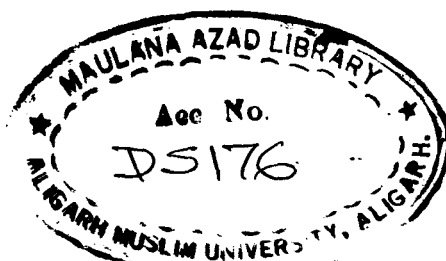


Table No. 13C

Father's occupation Q. No. 13	Girls are to help with mother only in house affairs and boys are to do outside work. Do you agree.				
Father's occupations	Yes		No		Total
Agriculturists	3	50%	3	50%	6
Businessmen	9	56.25%	7	43.75%	16
Administratives	5	26.31%	14	73.68	19
Technicals	3	33.33%	6	66.66%	9
Total	20		30		50

In the data a trend of change is found from agriculturists to technicals. 50% agriculturists, 43.75 businessmen, 73.68% admin. 66.66% technical, do not agree with the statement.

Table No. 14 C

Father's occupations Q.No. 14	Sooner the joint family system breaks down, it will be better for India.					
Father's occupations	Strongly agree	Agree	uncertain	Strongly disagree	Disagree	Total
Agriculturists	1 16.66%	4 66.66%	1 66.66%	-	-	6
Businessmen	1 6.25%	11 68.75%	2 13.50%	-	2 13.50%	16
Administrative	2 10.52%	9 47.36%	6 31.57%	-	2 10.52%	19
Technicals	4 44.44%	3 33.33%	2 22.22%			9
Total	8	27	11	-	4	50

Data shows that 62% agriculturists, 75% businessmen 57.36% admin. and about 77% Technicals agree that breakdown of the joint family will be better for India.

TABLE - 11 D

Economic Class                      Family relationship between parent and children should be equalibarian

Q.No.11

Economic class	Yes	No	Total
Lower class	9 90%	1 10%	10
Middle class	24 96%	1 4%	25
Upper Millle class	14 93.34%	1 6.66%	15
Total	47	3	50

Data shows that almost all students believe that family relationship between parent and children should be equalibarian.

TABLE - 12 D

Economic Class      Wife dealing with the affairs house and husband with outside affairs is the ideal family setup.

Q.No.12

Economic Class	Strongly agree	Agree	Un-certain	Strongly disagree	Disagree	Total
Lower Class	3 30%	4 40%	1 10%	-	2 28%	10
Middle Class	3 12%	15 60%	2 8%	-	5 20%	25
Upper Middle class	2 13.32%	7 36.66%	1	-	5 33.33%	15
Total	8	26	4	-	12	50

Majority of the students agree with the statement. Among lower class 30% strongly agree, 40% agree among middle class nearly 72% agree and among upper middle class nearly 50% agree that the above mentioned type of family is ~~a~~ ideal. So is found a very small change.

TABLE - 13 D

Economic  
Class

Girls are to help with mother only in  
house affairs and boys are to do out  
side work. Do you agree?

Q.No.13

Economic class	Yes	No	Total
Lower Class	5 50%	5 50%	10
Middle class	7 28%	18 72%	25
Upper middle class	8 53.33%	7 36.66%	15
Total	20	30	50

Data shows that 60% of the students do not agree with the statement. 50% lower class, 72% middle class, and 36.66% upper middle class shown and their changed attitude regarding the division of labour between boys and girls.

TABLE - 14 D

Economic  
Class

Sooner the joint family system breaks  
down it will be better for India.

Q.No.14

Economic Class	Strongly agree	agree	Un- certain	strongly disagree	Disagree	Total
Lower Class	2 20%	4 40%	3 30%	-	1 10%	10
Middle Class	4 16%	16 64%	3 12%	-	2 8%	25
Upper middle class	2 13.32%	7 36.66%	5 33.33%	-	1 6.66%	15
Total	8	27	11	-	4	50

Almost all the students believe that  
breakdown of the joint family will be  
better for India.

TABLE - 15 A

Religious group                      Do you believe in caste system?  
    If yes, give reason,

Q.No.15

Religious group	Yes	No	Total
Hindu	3 21.42%	11 78.57%	14
Muslim	9 25%	27 75%	36
Total	12	38	50

The question was put that do they believe in caste system. 78.57% Hindus do not believe in it and 75% Muslims do not believe in it, those who believe say that it is practised in their homes.



TABLE - 16 AReligious  
groupDo you think that caste in modern India  
to be considered as a curse in social  
cultural economic and political integration.

Q.No. 16

Religious group	Strongly agree	agree	Un- certain	strongly disagree	Disagree	Total
Hindu	3 21.42%	6 42.84%	3 21.42%	-	2 14.28%	14
Muslim	9 25%	20 55.55%	6 16.66%	-	1 2.77%	36
Total	12	26	9	-	3	50

Table shows that 42.84% Hindus consider caste to be as a curse and 55.55% Muslims believe so, And 14.28% Hindus and 2.77% Muslims gave the negative answers. But the majority of the students think it to be a curse.

TABLE - 17 AReligious  
groupPractice of untouchability is the  
discrimination against woman beings.

Q.No.17

Religious group	Strongly agree	Agree	Un- certain	strongly disagree	Disagree	Total
Hindu	7 50%	4 28.57%	1 7.14%	-	2 14.28%	14
Muslim	15 41.66%	11 30.55%	3 8.33%	-	7 19.44%	36
Total	22	15	4	-	9	50

Among Hindu 50% strongly agree and 28.57% agree. And among muslims 41.66% strongly agree and 30.55% agree with the statement. Very few do not think that untouchability is discrimination against human beings. Nevertheless result is positive.

TABLE - 18 A

Religious  
group

Q.No.18

If Harijan is appointed as your  
supervisor, would you have any  
objection to working under him?

Religious group	Yes	No	Total
Hindu	2 14.28%	12 85.81%	14
Muslim	6 16.66%	30 83.33%	36
Total	8	42	50

To the statement 85% Hindus do not have  
any objection under working Harijan.  
And 83.33% muslims do not have any objection.  
They replied that their parents mind it.

TABLE 19 A

Religious  
group

Do you object to Government giving  
special protection of Harijans?

Q.No.19

Religious group	Yes	No	Total
Hindu	6 42.85%	8 57.14%	14
Muslim	12 33.33%	24 66.66%	36
Total	18	32	50

Table shows that 57.14% Hindus and 66.66% Muslims do not have any objection to giving special protection to Harijans.

TABLE - 20 A

Will you object to going in other  
casts social ceremonies?

	Yes	To some extent	Not at all	Total
Hindu	1 7.14%	4 28.57%	9 64.28%	14
Muslim	5 13.88%	10 27.77%	21 58.33%	36
Total	6	14	30	50

Data showsthat among Hindus 64.28% have no objection, 28.57% to some extent and 7.14% do object in going other caste's ceremonies. Among the Muslims the percentage is 58.33%, 27.77% and 13.88% respectively. Those who come under the category of to some extent, they say that won't mind to go but they should be neat and clean.

TABLE - 15 BRural  
urban

Do you believe in caste system?

Q.No.15

Rural Urban	Yes	No	Total
Rural	2 16.66%	10 83.33%	12
Urban	10 26.31%	23 73.33%	33
Total	12	33	50

The Data shows that 83.33% rurals and  
73.68% urbans don't believe in caste system.

TABLE - 16 B

Rural Do you think that caste in modern  
 Urban India to be considered as a curse  
 Q.No.16 in social cultural economic and  
 political integration .

Rural	Urban	Strongly agree	Agree	Un- certain	Strongly disagree	Total
Rural		3 25%	5 41.66%	4 33.33%	-	12
Urban		9 23.68%	21 55.26%	5 13.15%	- 3 7.89%	38
Total		12	26	9	- 3	50

Table shows that 66.66% of rurals and 79.26% of urbans agree with the above statements. And no rural responetent disagree while 7.89% urbans disagree with the statement.

TABLE - 17 B

Rural  
Urban

Practice of untouchability is the  
discrimination against human beings.

Q.No.17

Rural Urban	Strongly agree	Agree	Un- certain	Strongly disagree	Disagree	Total
Rural	3 33.33%	3 25%	2 16.66%	-	3 25%	12
Urban	18 47.36%	12 31.57%	2 5.26%	-	6 15.78%	38
Total	22	15	4	-	9	50

Regarding untouchability 33.33% of rurals  
47.36% of urbans agree that untouchability  
is the discrimination against human beings.  
so the untouchability is declining in urbans.



TABLE - 18 B

Rural                      If Harihan is appointed as your supervisor  
 Urban                     would you have any objection to working  
                               under him?

Rural	Urban	Yes	No	Total
Rural		1 8.33%	11 91.66%	12
Urban		7 18.42%	31 81.57%	38
Total		8	42	50

91.66% of rurals and 81.57% urbans have  
 no objection under working Harijan  
 supervisor.

TABLE - 19 B

Rural                      Do you object to Government giving  
 Urban                      special protection to Harijans?

Q.No.19

Rural	Urban	Yes	No	Total
Rural		2 16.66%	10 83.33%	12
Urban		16 42.10%	22 57.89%	38
Total		18	32	50

Data shows that 83.33% of rurals and 57.89% of urbans don't have objection in giving special protection to Harijans. Those who have objection is not due to their caste but they say that it won't be the justice with the able other castes members.

TABLE - 20 B

Rural                      Will you object to going in other  
Urban Area                caste's ceremonies?

Q.No. 20

Rural - Urban Area	Yes	to some extent	Not at all	Total
Rural	2 16.66%	1 8.33%	9 75%	12
Urban	4 10.52%	13 34.21%	21 55.26%	38
Total	6	14	30	50

It is found that 75% of rurals don't have any objection in going other castes ceremony and 8.33% and 16.66% have little objection and full objection 55.26% urbans don't have any objection, 10.52% have objection and 34.21% to some extent they have objection.

TABLE - 15 C

Father's Occupation

Q.No.15

Do you believe in caste system?  
If yes, give reason.

Father's Occupation	Yes	No	Total
Agriculturist	1 16.66%	5 83.33%	6
Businessman	5 31.25%	11 68.75%	16
Administrative	4 21.05%	15 78.94%	19
Technicals	2 22.22%	7 77.77%	9
TOTAL	12	38	50

When the respondents were asked that do they believe in caste system, generally students replied 'no' but few believe in it. 16.64% age, culturists, 31.25% businessman 21.05% administrative and 22.22% technical believe in caste system because, as they said, it is practised in their homes.

TABLE - 16 C

Father's Occupation

Q.No.16

Do you think that caste in modern India  
to be considered as a curse in social  
cultural economic and political integration.

Father's Occupation	Strongly agree	Agree	Un- certain	Strongly disagree	Dis- agree	Total
Agriculturists	2 33.33%	3 50%	1 16.66%	-	-	6
Businessman	3 18.75%	7 43.75%	4 25%	-	2 12.5%	16
Administrative	4 21.05	12 63.15%	3 15.78%	-	-	19
Technicals	3 33.33%	4 44.44%	1 11.11%	-	1 11.11%	9
Total	12	26	9	-	3	50

Data shows that 50% agriculturists, 43.75%  
businessman, 63.15% administrative and  
44.44% technicals agree with the statement.

TABLE - 17 C

Father's Occupation

Practice of untouchability is the  
discrimination against human being.

Q.No.17

Father's Occupation	Strongly agree	Agree	Un-certain	Strongly disagree	Dis-agree	Total
Agriculturists	1 16.66%	3 50%	-	-	2 33.33%	6
Businessman	6 37.5%	8 50%	1 6.25%	-	1 6.25%	16
Administrative	11 57.89%	3 15.78%	1 5.26%	-	4 21.05%	19
Technicals	4 44.44%	1 11.11%	2 22.22%	-	2 22.22%	9
Total	22	15	4	-	9	50

50% Agriculturists, 50% businessmen, 57.89% administrative, 44.44% technicals stated that untouchability is the discrimination against human beings.

TABLE - 18 C

Father's Occupation

Q.No.18      If Harijan is appointed as your supervisor, would you have any objection to working under him?

Father's Occupation	Yes	No	Total
Agriculturists	1 16.66%	6 83.33%	6
Businessman	2 12.5%	14 87.5%	16
Administrative	3 15.78%	16 84.21%	19
Technicals	2 22.22%	7 77.77%	9
Total	8	42	50

Data shows that the agriculturists showed more changed attitude regarding the statement than that of the technicals. 83.33% agriculturists, 87.5% businessmen, 84.21% administrative and 77.77 technicals do not have any objection under working a Harijan supervisor. And data also shows that generally students have changed attitude towards the statement very few showed their traditionality.

TABLE - 19 C

Father's Occupation

Q.No.19

Do you object to Government giving  
special protection to Harijans?

Father's Occupation	Yes	No	Total
Agriculturists	2 33.33%	4 66.66%	6
Businessmen	4 25%	12 75%	16
Administrative	7 36.84%	12 63.15	19
Technical	5 55.55%	4 44.44%	9
Total	18	32	50

Data shows that 66.66% agriculturists, 75% businessmen 63.15% administratives and 44.44% technicals don't have any objection in giving special protection to Harijans.



TABLE - 20 C

Father's Occupation

Q.No. 20

Will you object to going in other castes social ceremonies?

Father's Occupation	Yes	To some extent	Not at all	Total
Agriculturists	-	3 50%	3 50%	6
Businessmen	2 12.5%	4 25%	10 62.5%	16
Administrative	3 15.78%	6 31.57	10 52.63%	19
Technicals	1 11.11%	1 11.11%	7 77.77%	9
Total	6	14	30	50

When the respondents were asked that would they mind in going to other caste's social ceremonies. 100% agriculturists, 87% businessmen, 83% administrative and 88% technicals have no objection. Very few students have objection.

TABLE - 15 D

Economic Class

Q.No.15

Do you believe in caste system?  
If yes, give reason.

Economic Class	Yes	No	Total
Lower Class	2 20%	8 80%	10
Middle Class	2 8%	23 92%	25
Upper Middle Class	8 53.33%	7 36.66%	15
Total	12	38	50

Data shows that majority of the students do not believe in caste system. Lower and middle class showed more changed attitude in comparison to upper middle class. 80% lower, 92% middle, 36.66% upper middle class's students do not believe in caste system and those who believe in it they say that because it is practised in their homes.

TABLE - 16 D

Economic Class

Q.No.16

Do you think that caste in modern India to be considered as a cure in social, cultural, economic and political integration.

Economic Class	Strongly agree	Agree	Un-certain	Strongly Disagree	Dis-agree	Total
Lower Class	1 10%	5 50%	3 30%	-	1 10%	10
Middle Class	5 20%	14 56%	5 20%	-	1 4%	25
Upper Middle Class	6 40%	7 36.66%	1 6.66%	-	1 6.66%	15
Total	12	26	3	-	3	50

Data shows that most of the students believe that caste is a cure. Among lower class 10% strongly agree, 50% agree, among middle 20% strongly agree, 56% agree and among upper middle class 40% strongly agree and 36.66% agree with the statement.

TABLE - 17 C

Economic Class

Practise of untouchability is the  
discrimination against human being.

Q.No.17

Economic Class	Strongly agree	Agree	Un-certain	Strongly Disagree	Dis-agree	Total
Lower Class	1 10%	3 30%	3 30%	-	3 30%	10
Middle Class	13 52%	8 32%	1 4%	-	3 12%	25
Upper Middle Class	8 53.34%	4 26.67%	-	-	3 20%	15
Total	22	15	4	-	9	50

The question is again regarding untouchability  
It is found from the data that majority of  
the students believe that practice of untouchability is the discrimination against human beings. A very small percentage of the students do not believe.

TABLE - 18 DEconomic  
ClassIf Harijan is appointed as your  
supervisor, would you object under  
working him.

Q.No. 18

Economic Class	Yes	No	Total
Loser Class	4 40%	6 60%	10
Middle Class	3 12%	22 88%	25
Upper Middle Class	1 6.66%	14 93.34%	15
Total	8	42	50

This question is concerned to the practice of untouchability. Data shows that majority of the students do not have any objection under working a Harijan supervisor. And 40% lower, 12% middle and 6.66% upper middle class students have objection. Mere upper middle class students showed their opinion in declining the untouchability.

TABLE - 19 CEconomic  
ClassDo you object to Government giving  
special protection to Harijans.

Q.No.19

Economic Class	Yes	No	Total
Lower Class	4 40%	6 60%	10
Middle Class	10 40%	15 60%	25
Upper Middle Class	4 26.67%	11 73.33%	15
Total	18	32	50

Data shows that most of the students do not have any objection in giving special protection to Harijans. Lower and middle class showed objection in comparison to upper middle class.

TABLE - 20 DEconomic  
Class

Q. No. 20

Economic Class	Yes	To some extent	Not at all	Total
Lower Class	2 20%	1 10%	7 70%	10
Middle Class	-	8 32%	17 68%	25
Upper Middle Class	4 26.67%	5 33.33%	6 40%	15
Total	6	14	30	50

Data shows that students showed their great changed view regarding going in other castes social ceremonies. 70% lower, 68% middle and 40% upper middle do not object at all, and 10% lower 32% middle, 33.33% upper middle class object to some extent and 20% lower and 26.67% upper middle class have objection.

TABLE - 21 A

Religious group      Do you believe that both boys and girls should be given the same education? Reason of it.

Q.No.21

Religious group	Yes	No	Total
Hindu	14 100%	-	14
Muslim	35 97.22%	1 2.77%	36
Total	49	1	50

The question were asked to the students to express their views regarding Education. The data shows that among Hindu respondents 35.71% of respondents considere secular ~~relation~~ rational education to be more important and 64.28% consider religious and secular rational as important. 33.33% Muslim students stated secular rational education is important, 14.28% religious education and 52.77% both type of education is important. And 8.33% students considered technical education more important. No significant difference between the two religious group.



TABLE - 22 AReligious  
groupShould everyone be allowed to pursue  
education?

Q.No.22

Religious group	Yes	No	Total
Muslim	35 97.22%	1 2.77%	36
Hindu	14 100%	-	14
Total	49	1	50

It is found from the data, 100% Hindu respondents say that everyone should be allowed to pursue education. 97.22% Muslim respondents favour the statement 2.77% say that only upper class or caste should allow the pursue education.

TABLE - 23 A

Religious  
group

Which type of education do you consider  
to be more important?

Q.NO.23

	a	b	c	d	
Religious group	Secular rational education	Religious education	both a & b	Other specify	Total
Hindu	5 35 .71%	-	9 64.28%	-	14
Muslim	12 33.33%	2 14.28%	19 52.77%	3 8.33%	36
Total	17	2	28	3	50

The data shows that 100% Hindu students believe that both boys and girls should be given the same education due to the equal rights. 97.22% Muslim respondents believe in it and 2.77% muslims say that they shouldn't be given the same education.

TABLE - 24 AReligious  
group

Q. No. 24

Do you believe that everyone has a  
right to choose his own occupation,  
regardless of his religion, caste  
or creed?

Religious	Yes	No	Total
Muslim	35 97.22%	1 2.77%	36
Hindu	14 100%	-	14
Total	49	1	50

The data shows that 100% Hindus stated that everyone has a right to choose his occupation regardless of his religion caste. 97.22% muslim students favour the statement. 2.77% gave the negative answers. So in this way, we may conclude that although students have changed attitudes towards education.

TABLE - 21 B

Rural -Urban  
Area

Q.NO.21

Do you believe that both boys and girls  
should be given the same education? and  
why?

Rural-Urban area	Yes	No	Total
Rural	12 100%	-	12
Urban	37 97.36%	1 2.63%	38
Total	49	1	50

### Education

The data shows the 100% rurals and 97.36% urbans say that both boys and girls should be given the same education. 2.36% of urban respondents don't agree with the statement.

TABLE -22 BRural - Urban  
areaShould everyone be allowed to persue  
education?

Q.No.22

Rural-urban area	Yes	No	Total
Rural	11 91.66%	1 8.33%	12
Urban	38 100%	-	38
Total	49	1	50

The data shows that among rurals 16.66% think secular rational education important and 66.66% think both religious and secular rational education important. 16.66% think technical education important. Among urbans 39.47%, 5.26%, 52.63% believe that secular rational, religious, both type of education important respectively. 2.63% mentioned technical education important.

TABLE - 23Rural-Urban  
AreaWhich type of education do you consider  
to be important?

Q. No. 23

	a	b	c	d	
Rural Urban Area	Secular rational education	Religious education	Both a & b	Other specify	Total
Rural	2 16.66%	-	8 66.66%	2 16.66%	12
Urban	15 39.47%	2 5.26%	20 52.63%	1 2.63%	38
Total	17	2	28	3	50

91.66% rurals and 100% urbans say that every  
one allow to pursue education.

TABLE - 24 BRural-Urban  
Area

Q. No. 24

Do you believe that everyone has right  
to chose his own occupation, regareless  
of his religion, caste or creed?

Rural-Urban area	Yes	No	Total
Rural	11 91.66%	1 8.33%	12
Urban	38 100%	-	38
Total	49	1	50

91.66% rurals and 100% urbans believe that  
every one has a right to choose his own  
occupation regardless of his religion, caste  
8.33% rurals don't believe in it.

TABLE - 21 C

Father's Occupation      Do you believe that both boys and girls should be given the same education? Reason of it.  
Q. No. 21

Father's Occupation	Yes	No	Total
Agriculturists	6 100%	-	6
Businessmen	16 100%	-	16
Administrative	18 94.73%	1 5.26%	19
Technicals	9 100%	-	9
Total	49	1	50

Data shows that all the students believe in that both boys and girls should be given the same education.



TABLE - 22 C

Father's  
Occupation      Should every one be allowed to  
Q.No.22          pursue education?

Father's Occupation	Yes	No	Total
Agriculturists	6 100%	-	6
Businessmen	16 100%	-	16
Administrative	18 94.73%	1	19
Technicals	9 100%	-	9
Total	49	1	50

Data shows that all the students believe that every one should be allow to pursue education only one respondent does not believe and said that only upper class should be allow to pursue education.

TABLE - 23

Father's Occupation		Which types of education do you consider to be more important?			
Q.No. 23		a	b	c	d
Father's Occupation		Secular rational	Religious	Both a & b	Other specify
Agriculturists	3 50%	-	1 16.66%	2 33.33%	6
Businessmen	7 43.75%	-	8 50%	1 6.25%	16
Administrative	3 15.78%	1 5.26%	15 78.94%	-	19
Technicals	4 44.44%	1 11.11%	4 44.44%	-	9
Total	17	2	28	3	50

Data shows that 50% agree, say that secular rational education important, 16.66% say both religious and secular rational and 33.33% say technical education important. Businessmen- 43.75% secular rational, 50% both religious & secular rational 6.25% technical education is important. Administrative - 15.78% secular, 5.26% religious, 78.94% both type of education is important. Technicals - 44.44% secular, 11.11% religious, 44.44% both type of education is important.

TABLE - 24 C

Father's  
Occupation

Q.No.24

Do you believe that everyone has right  
to choose his own occupation, regardless  
of his religion caste or creed?

Father's Occupation	Yes	No	Total
Agriculturists	6 100%	-	6
Businessmen	16 100%	-	16
Administrative	19 100%	-	19
Technicals	8 88.88%	1 11.11%	9
Total	49	1	50

It is found that students believe that every one has a right to choose his occupation regardless of his religion, caste. Only one student from technicals don't believe in it.

Table - 21

Economic  
Class

Do you believe that both boys and girls  
should be given the same education?  
Reason of it.

Q.No.21

Economic Class	Yes	No	Total
Lower Class	9 90%	1 10%	10
Middle class	25 100%	-	25
Upper Middle Class	15 100%	-	15
Total	49	1	50

Data shows that almost all the students believe that both boys and girls should be given the same education as they have equal rights.

TABLE - 22 DEconomic  
ClassShould everyone be allowed to  
pursue education?

Q. No. 22

Economic Class	Yes	No	Total
Lower Class	9 90%	1 10%	10
Middle Class	25 100%	-	25
Upper Middle Class	15 100%	-	15
Total	49	1	50

Data shows that almost all the students believe that every one should be allowed to pursue education.

TABLE - 23Economic  
ClassWhich type of education do you consider  
to be more important?

Q. No. 23

	a	b	c	d	
Economic Class	Secular rational	Religious	Both a & b	Other specify	Total
Lower Class	4 40%	-	5 50%	1 10%	10
Middle Class	10 40%	-	14 56%	1 4%	25
Upper Middle Class	3 20%	2 13.32%	9 60%	1 6.66%	15
Total	17	2	28	3	50

Data shows that most of the students stated both the secular rational and religious education is important, then the students gave the importance only to secular rational education. Few gave importance to technical and religious education.

TABLE - 24 DEconomic  
ClassDo you believe that every one has  
a right to choose his occupation  
regardless of his caste and reli-  
gion?

Q. No. 24

Economic Class	Yes	No	Total
Lower Class	10 100%	-	10
Middle Class	24 96%	1 4%	25
Upper Middle Class	15 100%	-	15
Total	49	1	50

It is found from the data the data that  
students showed very changed attitude  
regarding the selection of occupation  
regardless of religion caste.

TABLE - 25 A

Religion  
Group

Government is promoting the idea of  
small family. Do you think that it  
is advisable to have small family.

Q.No. 25

Religions	Yes	No	Total
Muslim	36 100%	-	36
Hindu	13 92.85%	1 7.14%	14
Total	49	1	50

Data shows that 92.85% Hindu respondents agree with the statement. And 100% Muslims favour the statement.



TABLE - 26 A

Religion  
Group

Q.No. 26

When a man is born his fate in life is already determined so that it is better that he accepts it and don't do anything to change it.

Religion	Strongly agree	Agree	Un-Certain	Strongly disagree	Dis-agree	Total
Muslim	1 2.77%	3 8.33%	2 5.55%	5 13.88%	25 69.44%	36
Hindu	-	2 14.28%	1 7.14%	4 28.57%	7 50%	14
Total	1	5	3	9	32	50

It is found from the above table that 28.57% and 50% Hindu strongly disagree and disagree respectively with the statement. 14.28% agree with it. And 69.44% and 13.88% muslims disagree and strongly disagree with the statement. 8.33% muslim agree from this we may conclude that regarding the belief in fate muslims are more changed in comparision to the Hindu.

TABLE 27 A

Religion  
Group

Q.No.27

Do you think that girls should remain  
mainly interested to their immediate  
and intimate environment of house and  
house hold.

Religions	Yes	No	Total
Muslim	18 50%	18 50%	36
Hindu	5 35.71%	9 64.28%	14
Total	23	27	50

/immediate

The data shows that 64.28% Hindu respondents believe in that girls should remain mainly interested in their environment. And 50% muslims don't believe in it. Here the liberty of girls found more in Hindus in comparison to the Muslims.

Table - 28 A

Religion  
group

Q.No. 28

Planning and organizing, the smaller details of life should be adopted as a policy and one should believe in it as a way of bandling life.

Religion	Strongly agree	Agree	Un- certain	Strongly Disagree	Dis- agree	Total
Muslim	1 2.77%	26 72.22%	7 19.44%	1 2.77%	1 2.77%	36
Hindu	2 14.28%	10 71.42%	2 14.28%	-	-	14
Total	3	36	9	1	1	50

It is found that 71.42% Hindu and 72.22% Muslims agree with the statement. Very few gave the negative answers. So it is concluded that students are adopting in this way more.

TABLE - 29 A

Religion  
group  
Q.No. 29

Do you think that future youth depends  
more on technology and mechanized means  
of production.

Religion	Yes	No	Total
Muslim	32 88.88%	4 11.11%	36
Hindu	14 100%	-	14
Total	46	4	50

Generally all the students believe  
that future depends more on technology.

TABLE - 30 A

Religions  
Group

Do you listen Radio daily?

Q.No. 30

Religion	Yes	No	Total
Hindu	12 85.71%	2 14.28%	14
Muslim	33 91.66%	3 8.33%	36
Total	45	5	50

85.71% Hindus and 91.66% Muslims  
listen radio daily.

TABLE - 31 AReligions  
group

Do you read news paper daily?

Q.No. 31

Religions	Yes	No	Total
Hindu	13 92.85%	1 7.14%	14
Muslim	23 63.88%	13 36.11%	36
Total	36	14	50

92.85% Hindu and 63.88% Muslims read news paper daily. It may be concluded from the above two tables that in listening radio muslims listen film songs more and Hindu respondents give importance to news.

TABLE - 32 A

Religion  
group

Materialism has failed to make  
people happy in the west.

Q.No.32

Religion	Strongly agree	Agree	Un- certain	Strongly Disagree	Dis- agree	Total
Muslim	4 11.11%	14 38.88%	8 22.22%	-	10 2.77%	36
Hindu	1 7.14%	10 71.42%	1 7.14%	1 7.14%	1 7.14%	14
Total	5	24	9	1	1	50

The data shows that regarding materialism students are not much changed or we may say that a negligible percentage of change is found.

TABLE - 33 A

Religion  
Group

Individualism as it is in the West  
is a harmful philosophy for society.

Q.No.33

Religions	Strongly agree	Agree	Un- certain	Strongly disagree	Dis- agree	Total
Muslim	2 5.55%	18 50%	8 22.22%	-	8 22.22%	36
Hindu	1 7.14%	10 71.43%	3 21.42	-	-	14
Total	3	28	11		8	50

Similarly as in materialism, students  
do not any markable change towards indi-  
vidualism.



TABLE - 34Religion  
Group

Q.No. 34

There is no objection in barrowing science  
and techanology from the west, but India  
should adhere to her own values.

Religion	Strongly agree	Agree	Un- certain	Strongly Disagree	Dis- agree	Total
Muslim	4 11.11%	21 58.33%	3 8.33%	1 2.77%	7 19.44%	36
Hindu	2 14.28%	8 57.14%	3 21.42%	-	1 7.14%	14
Total	6	29	6	1	8	50

57.14% Hindus and 58% Muslims believe that  
India should adhere to her own values  
Thus a change is found but small.

TABLE - 25

Rural-Urban  
Area

Q.No.25

Government is promoting the idea of  
small family. Do you think that it is  
adequate to have small family?

Rural-Urban area	Yes	No	Total
Rural	12 100%	-	12
Urban	37 97.36%	1 2.63%	38
Total	49	1	50

Data shows that 100% rurals and 97.36%  
Urbans believe in family planning programme.

TABLE - 26 BRural-Urban  
Area

Q.No.26

When a man is born his fate in life is already determined, so that it is better that he accepts it and don't do any thing to change it.

Rural Urban Area	Strongly agree	Agree	Un- certain	Strongly Disagree	Dis- agree	Total
Rural	-	1 8.33%	2 16.66%	3 25%	6 50%	12
Urban	1 2.66%	4 10.53%	1 2.66%	6 15.78%	26 68.42%	38
Total	1	5	3	9	32	50

Data shows that 50% of rural students and 68.42% urbans don't believe in fate and say that the men must try to change it. It is found that urbans are more towards the changed attitude.

TABLE - 27 BRural-Urban  
Area

Q.No.27

Do you think that girls should remain  
mainly interested to their immediate  
and intimate environment of house and  
house hold?

Rural-Urban area	Yes	No	Total
Rural	4 33.33%	8 66.66%	12
Urban	19 50%	19 50%	38
Total	23	27	50

Data shows 66.66% of rural respondents  
and 50% urban respondents don't agree  
with the statement.

TABLE - 28 B

Rural-Urban  
Area

Q.No.28

Planning and organizing, the smaller details of life, should be adopted as a policy and one should believe in it as a way of handling life.

Rural-Urban Area	Strongly agree	Agree	Un- certain	Strongly disagree	Dis- agree	Total
Rural	1 8.33%	10 83.33%	1 8.33%	-	-	12
Urban	2 5.26%	26 68.42%	8 21.05%	1 2.63%	1 2.63%	38
Total	3	36	9	1	1	50

Table shows that nearly 91.66% rurals and 73.68% urbans believe that planning should be adopted as a way of handling life. Here as the previous question as well rurals are more towards the sized than that of the urbans.

TABLE - 29 BRural-Urban  
Area

Q. No. 29

Do you think that future youth depends  
more on technology and mechanized means  
of production?

Rural-Urban Area	Yes	No	Total
Rural	11 91.66%	1 8.33%	12
Urban	35 92.10%	3 7.89%	38
Total	46	4	50

Data shows that 91.66% rural respondents and 92.10% urban respondents agree with the statement. Approximately both have the scientific way of thinking.

TABLE - 30 BRural-Urban  
Area

Do you listen Radio daily?

Q.No. 30

Rural-Urban Area	Yes	No	Total
Rural	10 83.33%	2 16.86%	12
Urban	35 92.10%	3 7.89%	38
Total	45	5	50

Data shows that 83.33% of rurals and  
92.10% of urbans listen radio daily

TABLE - 31 BRural - Urban  
Area

Do you read newspaper daily?

Q. No. 31

Rural-Urban area	Yes	No	Total
Rural	9 15%	3 25%	12
Urban	27 71.05%	11 28.94%	38
Total	36	14	50

75% of rural respondents and 71.05%  
urban respondents read news paper daily.



TABLE - 32 B

Rural-Urban  
AreaMaterialism has failed to make people  
happy in the West.

Q.No. 32

Rural Urban Area	Strongly agree	Agree	Un- certain	Strongly Disagree	Dis- agree	Total
Rural	3 25%	6 50%	1 8.33%	-	2 16.66%	12
Urban	2 5.26%	18 47.36%	8 21.05%	1 2.63%	10 26.31%	38
Total	5	24	9	1	12	50

50% of rural respondent and 47.36% urban respondent believe that materialism has failed to make the people happy. 16.66% rurals and 26.3% urbans disagree with the statement.

TABLE - 33 B

Rural-Urban  
Area

Individualism as it is in West, is  
a harmful philosophy for a society.

Q.No.33

Rural Urban area	Strongly agree	agree	Un- certain	Strongly disagree	Disagree	Total
Rural	1 8.33%	7 58.33%	4 33.33%	-	-	12
Urban	2 5.26%	21 55.26%	7 18.42%	-	8 18.42%	38
Total	3	28	11	-	8	50

Regarding views towards individualism 58.33% of rural respondents and 55.26% urban respondents think of it as a harmful philosophy. No rural respondent opposed the statement while 18.42% urbans opposed the statement.

TABLE - 34 B

Rural-Urban  
Area

Q.No. 34

There is no objection in barrowing  
science and tēchonology from west,  
but India should adhere to her own values.

Rrual Urban Area	Strongly agree	Agree	Un- certain	Strongly Disagree	Disagree	Total
Rural	1 8.33%	6 50%	2 16.66%	-	3 25%	12
Urban	5 13.15%	23 60%	4 10.52	-	5 13.15%	38
Total	6	29	6	1	8	50

Data shows that 50% rurals and 60%  
urbans agree with the statement.

TABLE - 25 C

Father's  
Occupation

Q. No.25

Government is promoting the idea of  
small family. Do you think that is  
advisable to have small family.

Father's Occupation	Yes	No	Total
Agriculturists	6 100%	-	6
Businessmen	16 100%	-	16
Administrative	18 94.73%	1 5.26%	19
Technicals	9 100%	-	9
Total	49	1	50

All the students agree with the  
family planning programme. Only one  
administrative, don't agree with it.

TABLE - 26 C

Father's  
Occupation

Q.No.26

When a man is born his fate in life  
is already determined so that it is  
better that the accepts it and don't  
do any thing to change it.

Father's Occupation	Strongly agree	agree	Un- certain	Strongly Discharge	Dis- charge	Total
Agriculturists	1 16.66%	-	1 16.66%	2 33.33%	2 33.33%	6
Businessmen	-	3 18.75%	1 6.25%	1 6.25%	11 68.75%	16
Administrative	-	1 5.26%	1 5.26%	3 15.78%	14 73.68%	19
Technicals	-	1 11.11%	-	3 33.33%	5 55.55%	9
Total	1	5	3	9	32	50

General view of the students is that if  
man should do some thing to change his  
life fate. They have optimistic view.  
Nevertheless few students who believes  
in fate are found and they are very few  
in administrative and technicals than  
that of agriculturists and businessmen.

TABLE - 27 C

Father's  
Occupation

Q.No.27

Do you think that girls should remain  
mainly interested to their immediate  
and intimate environment of house and  
house hold.

Father's Occupation	Yes	No	Total
Agriculturists	2 33.33%	4 66.66%	6
Businessmen	9 56.25%	7 43.75%	16
Administrative	8 42.10%	11 57.89%	19
Technicals	4 44.44%	5 55.55%	9
Total	23	27	50

Regarding this statement very little change is found in students. 66.66% agriculturists, 43.75% businessmen, 57.89% administrative, 55.55% technicals believe that girls should also be aware of the environment for from their both that is on the national level.

TABLE - 28 C

Father's  
Occupation

Q. No. 28

Planning and organizing, the smaller details of life should be adopted as a policy and one should believe in it as a way of handling life.

Father's Occupation	Strongly agree	Agree	Un- certain	Strongly Disagree	Dis- agree	Total
Agriculturists	-	5 83.33%	1 16.66%	-	-	6
Businessmen	1 6.25%	12 75%	3 18.75%	-	-	16
Administrative	-	14 73.68%	3 15.78%	1 5.26%	1 5.26%	19
Technicals	2 22.22%	5 55.55%	2 22.22%	-	-	9
Total	3	36	9	1	1	50

General view of the students is towards the favour of the statement. only 5.26% administrative don't agree.

TABLE - 29

Father's  
Occupation

Q. No. 29

Do you think that future youth depends  
more on technology and mechanized means  
of production?

Father's occupation	Yes	No	Total
Agriculturists	6 100%	-	6
Businessmen	14 87.5%	2 12.5%	16
Administrative	19 100%	-	19
Technicals	7 77.77%	2 22.22%	9
Total	46	4	50

It is found from the data that most of the students believe that future youth depends more on technology. 12.5% administrative and 22.22% technology don't agree with the statement.



TABLE - 30 C

Father's  
Occupation                      Do you listen Radio daily?  
Q. No. 30

Father's Occupation	Yes	No	Total
Agriculturists	5 83.33%	1 16.66%	6
Businessmen	14 87.5%	2 12.5%	16
Administrative	17 89.47%	2 10.52%	19
Technicals	9 100%	-	9
Total	45	5	50

Regarding listening radio daily it is found that 83.33% agriculturists, 87.5% businessmen, 89.47% administrative and 100% technicals listen radio daily.

TABLE - 31 C

Father's  
Occupation

DO YOU READ NEWS PAPER DAILY?

Q. No. 31

Father's Occupation	Yes	No	Total
Agriculturists	6 100%	-	6
Businessmen	9 56.25%	7 43.75%	16
Administrative	17 89.47%	2 10.52%	19
Technicals	4 44.44%	5 55.55%	9
Total	36	14	50

It is found from the data that 100% agriculturists, 56.25% businessmen, 89.47% administrative and 44.44% technical read news paper daily. It may be concluded that technicals listen on radio film songs very few listen news and other general discussions.

TABLE - 32 C

Father's  
Occupation

Materialism has failed to make people  
happy in the West.

Q.No. 32

Father's Occupation	Strongly agree	Agree	Un- certain	Strongly disagree	Dis- agree	Total
Agriculturists	1 16.66%	4 66.66%	-	1 16.66%	-	6
Businessmen	2 12.5%	5 31.25%	3 18.75%	-	6 37.5%	16
Administrative	1 5.26%	11 57.89%	3 15.78%	-	4 21.05%	19
Technicals	1 11.11%	4 44.44%	3 33.33%	-	1 11.11%	9
Total	5	24	9	1	11	50

Table shows that very few students believe that materialism makes people happy only 37.5% businessmen, 21.05% administrative, 11.11% technicals, 16.66% agriculturists believe in it.

TABLE - 33 C

Father's  
Occupation

Individualism as it is in the west is a  
harmful philosophy for a society.

Q. No. 33

Father's Occupation	Strongly agree	Agree	Un- certain	Strongly Disagree	Dis- agree	Total
Agriculturists	-	5 83.33%	-	-	1 16.66%	6
Businessmen	2 12.5%	8 50%	4 25%	-	2 12.5%	16
Administrative	1 5.26%	12 63.15%	5 26.31%	-	1 5.26%	19
Technicals	-	3 33.33%	2 22.22%	-	4 44.44%	9
Total	3	28	11	-	8	50

Here it is found that individualism is the harmful philosophy is accepted by students only 16.66% agriculturists, 12.5% businessmen 5.26% administrative, 44.44% technicals believe it to be beneficial.

TABLE - 34<sup>c</sup>

Father's  
Occupation

Q. No. 34

There is no objection in borrowing science and technology from the west, but India should adhere to her own values.

Father's Occupation	Strongly agree	Agree	Un- certain	Strongly Disagree	Dis- agree	Total
Agriculturists	-	6 100%	-	-	-	6
Businessmen	1 16.66%	11 68.75%	-	1 16.66%	3 18.75%	16
Administrative	4 21.05%	9 47.36%	4 21.04%	-	2 10.52%	19
Technicals	1 11.11%	3 33.33%	2 22.22%	-	3 33.33%	9
Total	6	29	6	1	3	50

100% agriculturists, 68.75% businessmen, 47.36% administrative, 11.11% technicals agree with the statement.

TABLE - 25 DEconomic  
ClassGovernment is promoting the idea of small  
family. Do you think that is advisable  
to have small family?

Q. No. 25

Economic Class	Yes	No	Total
Lower Class	9 90%	1 10%	10
Middle Class	25 100%	-	25
Upper Middle Class	15 100%	-	15
Total	49	1	50

Data shows that all the students favour  
the programme of the family planning  
indicating their changed attitude.

Table - 26 D

Economic  
Class

Q.No.26

When a man is born his fate in life is already determined to that it is better that he accepts it and don't do anything to change it.

Economic Class	Strongly agree	Agree	Un-certain	Strongly Disagree	Disagree	Total
Lower Class	-	1 10%	-	2 20%	7 70%	10
Middle Class	-	2 8%	-	4 16%	19 76%	25
Upper Middle Class	1 6.66%	2 13.32%	3 20%	3 20%	6 40%	15
Total	1	5	3	9	32	50

Data shows that nearly 90% lower class, 92% middle class and 60% of upper middle class students showed there changed view regarding this question. Here the lower and middle class showed were modernity than that of the upper middle.

TABLE - 27 DEconomic  
Class

Q.No.27

Do you think that girls should remain  
mainly interested to their immediate  
and intimate environment of house and  
house holds?

Economic class	Yes	No	Total
Lower	8 80%	2 20%	10
Middle	9 36%	16 64%	25
Upper Middle	6 40%	9 60%	15
Total	23	27	50

It is found from the data that upper middle and middle class students are more modern than the lower one. As 20% of lower, 64% middle and 60% upper middle class consider that girls shouldn't remain interested only in their house hold or near about environment but must take interest in the national affairs also.



TABLE - 28 DEconomic  
Class

Q.No.28

Planning and organizing the smaller details  
life should be adopted as a policy and one  
should believe in it as a way of handling  
life.

Economic Class	Strongly agree	Agree	Un- certain	Strongly Disagree	Dis- agree	Total
Lower Class	-	8 80%	1 10%	1 10%	-	10
Middle Class	1 4%	21 84%	2 8%	-	1 4%	25
Upper Middle Class	3 13.32%	7 46.66%	6 40%	-	-	15
Total	3	36	9	1	1	50

Data shows that most of the students  
agree with the statement only the  
negligible percentage 10% do not agree  
with it.

TABLE - 29 D

Economic Class

Q. No. 29

Do you think that future youth depends  
more on technology and mechanized means  
of production?

Economic Class	Yes	No	Total
Lower Class	9 90%	1 10%	10
Middle Class	22 88%	3 12%	25
Upper Middle Class	13 86.68%	2 13.32%	15
Total	44	6	50

Data shows that 90% lower, 88% middle  
and 86.68% upper middle class students  
agree with the statement.

TABLE - 30 DEconomic  
Class

Do you listen radio daily?

Q. No. 30

Economic Class	Yes	No	Total
Lower Class	9 90%	1 10%	10
Middle Class	24 96%	1 4%	25
Upper Middle Class	12 80%	3 20%	15
Total	45	5	50

It is found that most of the students listen radio daily. 90% lower, 96% middle, 80% upper middle class students listen daily.

TABLE - 31 DEconomic  
Class

Do you read news paper daily ?

Q. No. 31

Economic Class	Yes	No	Total
Lower Class	10 100%	-	10
Middle Class	16 64%	9 36%	25
Upper Middle Class	10 66.67%	5 33.33%	15
Total	36	14	50

Here the lower class seems more modern in general as 100% of them read news paper daily. 64% of middle and 66.66% upper middle class students read news paper daily.

TABLE - 32 DEconomic  
ClassMaterialism has failed to make people  
happy in the west.

Q. No. 32

Economic Class	Strongly agree	Agree	Un- certain	Strongly Disagree	Disagree	Total
Lower Class	-	4 40%	3 30%	-	3 30%	10
Middle Class	3 12%	13 53%	3 12%	-	6 24%	25
Upper Middle Class	2 13%	7 46.66%	3 20%	1 6.66%	2 13.32%	15
Total	5	24	9	1	11	50

It is found that most of the students do not agree that materialism is a thing to make people happy. 40% lower, 24% middle and 46.66% upper middle class agree with the statement that it has failed to make people happy, 30% lower, 24% middle and 13.32% upper middle class favour that materialism can make people happy.

TABLE - 33 DEconomic  
ClassIndividualism as it is in the West is  
is a harmful philosophy for a society.

Q.No.33

Economic Class	Strongly agree	Agree	Un- certain	Strongly Disagree	Disagree	Total
Lower Class	1 10%	4 40%	1 10%	-	4 40%	10
Middle Class	1 4%	17 68%	5 20%	-	2 8%	25
Upper Middle Class	1 6.66%	7 46.66%	5 33.33%	-	2 13.32%	15
Total	3	28	11	-	8	50

A good majority of the students stated that individualism is a harmful philosophy. Only 10% lower class, 8% middle and 13.32% upper middle class donot agree with the statement.

TABLE - 34 DEconomic  
Class

Q.NO. 34

There is no objection in borrowing science  
and technology from the West, but India  
should adhere to her own values.

Economic Class	Strongly agree	Agree	Un- certain	Strongly Discharge	Dis- charge	Total
Lower Class	1 10%	4 40%	2 20%	-	3 30%	10
Middle Class	4 16%	16 64%	4 16%	-	1 4%	25
Upper Middle Class	1 6.66%	9 60%	-	1 6.66%	4 26.67%	15
Total	6	29	6	1	8	50

Data shows that most of the students  
favour the statement. Only 30% of  
Lower, 4% middle and 26.67% upper middle  
class do not agree with the statement.

CHAPTER-III:Findings and Conclusions

In discussing the changing attitudes of the students firstly I discussed social change, then I confined myself on marriage, divorce, family, caste, education etc. I find that our present day society is apparantly following its values and has adopted change, not in the behaviour, but more often only a lip service. We may rightly say this period a transitional period in which masses are getting gradually modernized and their understanding is widening to a great extent.

Regarding marriage we find that there is very small change in the pattern of marriage. Students believe that marriages should be arranged by parents. And most of them like prevailing system that is arranged marriage. The students believe that this system is the ideal system. Students those who prefer civil marriage, there is generally a reason behind it, that is economic reason. We find that previously, the choice of life partner was considered solely a province of parents, sons and childrens were not allowed to know or see their mates before, but now we find a change in this system that more than 60% students are in favour of the self selection of mate and almost all the students want to know their mate before marriage. Hence the quotation of Dr. Yogendra Singh suits here very well. In mate selection, the principle of personal choice,



especially in urban families, is today increasingly reconciled with parents' approval".

Intercaste marriage is now a days much discussed subject. Kapadia interviewed the University graduates for this question 57% were found in favour of intercaste marriages and the old age persons recented it that 38.6% recented it. On this basis it is concluded that younger generation is changing towards this direction. This present study shows that 50% undergraduates expressed their willingness in favour of intercaste marriages.

Divorce - As marriage has always been sacramente in India, it could not be dissolved at the mere will of the participants. Rather the couple remained married until separated by death and indeed women were supposed to remain bound to their husbands even after death. And now a days divorce is accepted by the society but most of the students do not favour divorce. And they still believe that marriage is a sacrament and permanent bond. 80% of the students consider it harmful and only 8% do not. But at the same time students believe that if the two partners themselves feel that they can not continue together, there should be divorce. This may be due to the failure to adjust themselves and when there can not be a compromise, it would be a good case for divorce.

There is found to be a change in the attitude regarding the rights for divorce 100% of the students are of the opinion of equal rights for divorce for men and women as in some communities only husband has right for divorce.

As Ellis writes, "freedom can not destroy but rather conforms marriages stability and purifies its practice. In short, marriage continues to be a sacrament, only it is raised on an ethical plane.

Family is an association which originate by marriage and includes parents and their children and sometimes other individuals also. Family is essentially an ordered net work of relationships between individuals bound by duty, obligation and affection. Family roles such as those of father, mother, son, daughter, brother and sister carry specific rights and obligations in terms of which individuals interact.

Most of the students have changed view regarding family pattern, they prefer nuclear type of family. Students stated that the transition which involves the transformation of a dependent and economically undeveloped agrarian society into independent, industrialized democracy calls for vital changes in the patterns of behaviour, beliefs and basic attitudes of life. The basic changes in the family have been observed in the parent child relationship and the husband wife relationship.

One of the most conspicuous feature of the parent child relationship in traditional Indian family is the undisputed exercise of authority on the part of parents and unquestioning obedience and respect on the part of children. Modernization has brought the expansion, of education. This weakens the authority of parents. As students favour the equalitarian type of relationship. As far as the variables are concerned it has been observed that rural/urban; economic class and parental occupation has no significant effect on the attitudes. A difference is however noticed in the case of religion. More Muslim students prefer joint family, "wife dealing with the affairs of home and husband with the outside affairs" as the ideal family set up has been approved as ideal by as much as 72% of Muslims while the percentage of Hindu candidate is 57 only.

An analysis of the division of labour in the traditional joint family shows that it was clearly allotted according to age and sex. Except in farm families women did work outside the home, otherwise women had to work only in the house. So this trend of division of labour is still prevailing and thought to be as ideal as 60% of the student favour it.

Similarly in the case of division of labour on the basis of sex in the younger generation that "girls are to help mothers

and boys to work out is more preferred by the Muslims. But on the whole students accepted that girls should not be bounded only in the house affairs, they must move outside the home and boys should also share the work of home.

Caste system is a peculiar type of social stratification in Indian society. Majority of the students do not believe in caste system and believe that caste is a curse in the development of nation. The practice of untouchability is declining to a great extent but still existing. A changed attitude is found that students generally do not have any objection in social interaction with other castes if they are not engaged in unclean occupations. They stated that if a Harijan is well educated, neat and clean then they won't have any kind of hesitation in having social relations with him. As Satish Sabharwal says - "Inherent impurity has changed to occupational impurity. But the tendency to feel that, however, he is educated but belongs to Harijan, is still prevailing in few students.

Though the form of caste system is much changing and will change further in near future. But it can not be completely wiped out from Indian Society.

Education:- During the last fifty years many new schools have come into being and many educational experiments have

been done for the reorganization of education. In Indian since the achievement of independence there had been considerable progress in the expansion of educational facilities and the development of village schools.

When we go through the responses given by the students regarding the similar education of boys and girls. We found that almost all the students are of the opinion that both boys and girls should be given the same education. They consider that women are as important as men for society. In answering the question that which type of education do they consider to be important, most of them as 56% stated that both secular rational and religious education are important. It is found that majority wants to pursue profession than agravon and business etc.

India is a democracy we can not let half of our population remain uneducated. Hence everyone should be allowed to pursue education as 100% of respondents favour it. On the otherhand there should be the right for every one to choose his own occupation regardless of his religion, caste. Regarding the changes in the general norms of modernity there is found a change to some extent. Regarding family planning, and to do not believe in faith students show a marked change. But materialism and individualism is still opposed by majority of the students.

First hypothesis that younger generation is changing, it has been seems to be correct in the light of the data gathered. The younger generation is definitely changing as reflected in their attitudes. In all the various aspects studied, students belonging to different religious group, socioeconomic class and cultural background exhibit comparatively modern ideas.

It has been observed generally that people coming from rural and urban areas exhibit differences in attitudes which indicate their comparative tradition and modernity. We expected to find differences in attitudes between students coming from rural and urban areas. But as the data shows there has been no significance difference in the attitudes of two groups regarding the different aspects studied. This may be due to the fact that all the students who said they belong to rural areas are living in Aligarh city in hostels. It can be said, therefore that there city living and the social milieu had an impact on their attitudes.

As far as the third hypothesis is concerned that in the students belonging to urban areas show a changing trend towards modernity is proved to be true. No doubt the recent generation of urban students are changing in their attitudes but with the

addition that the rural students living in the urban areas are also changing with the same speed.

In the forth hypothesis that is while considering the variable of religion it has been found that there is a difference in attitudes between Hindu and Muslim students. The Muslim students show a rather conservative attitude as far as the social areas are concerned. There is not a much difference regarding the field of education. It can therefore, be said, that the hypothesis has been proved. While saying this, at the same time we have to keep in mind the number of Hindu respondents as compared to the Muslim students in the present sample way very low as 12 Hindu respondents and 38 Muslims are in the sample of 50 students. It is just possible that if the number of the students in both the groups would have been the same, conclusions might have been different.

Economic class is an important variable . Many studies have shown that class is important in determining the social attitude. The upper class manifesting comparatively modern attitudes (A.K. Singh 1963). Dr. Singh clearly mentions that there is found a difference in attitudes between the upper class and middle class students. The difference between the two groups according to him was greater in respect to social values e.g. acceptance of materialism individualism than tradition

Indian social institutions e.g. joint family, arranged marriages and caste etc. He clearly indicates a difference in attitude between the two economic classes. But in this present study there is not found any significant difference in attitudes between different economic classes. It may be due to the present pace of change since the study conducted by A.K. Singh was made in 1963. Further it may be the age factor. The sample of middle classes students studied by him belonged mainly to higher age group. In the present study all the students belonged to lower age group. Secondly in the present sample upper class is not at all represented, all the students belong to upper-middle, middle and lower class. It was therefore not possible to compare them. Upper middle, middle and lower class students did not show any significant difference in their attitudes.

The 6th hypothesis of occupation is also as important as economic class. As the people are engaged in different occupations their social milieu will also be different to each other. Although there is found a small difference in attitudes between agriculturists, and technicals, but at the same time it is not significant.

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